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**CONGREGATIONALIST**  
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**CHRISTIAN WORLD**

Volume LXXXVII

25 January 1902

Number 4



REV. HENRY HOPKINS, D.D.  
*President-elect of Williams College*

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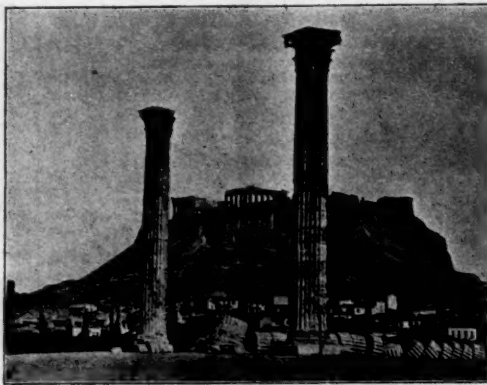
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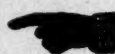
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# THE CONGREGATIONALIST

Saturday  
25 January 1902

and Christian World

Volume LXXXVII  
Number 4

## Event and Comment

### February First of the Month Number

#### FEATURES FOR NEXT WEEK

A cover portrait of ex-President James H. Fairchild of Oberlin College, with a character sketch and personal interview from the pen of Prof. Henry C. King.

Verestchagin, Painter of War, Apostle of Peace, by Isabel M. Dougall, with numerous reproductions of his striking pictures.

Traces of D. L. Moody's Influence Two Years after His Death, by S. E. Bridgman.

Religion in a Typical American Shoe City, a careful study of Brockton, Mass., together with a religious census.

New Uses for the Church Organ, by Rev. E. H. Byington, D. D.

The Ten, a story by Miss Agnes N. Wiltburger.

The Life of the Christian, by Rev. G. Campbell Morgan.

The Kind of a Home Which Makes the Right Kind of a Boy, by Prof. Francis G. Peabody.

Dick's Bearskin, a child's story, by MacGregor Jenkins.

refreshed and strengthened by that holy feast, ministered to them by men on whose head no bishop ever laid his hands.

... It is its experience verified which perpetuates the rite through the ages, not external authority or peculiar methods of administration." This is precisely the doctrine which Canon Henson is preaching in Westminster Abbey.

#### The Demand for Ministers and the Supply

When a church that can pay a living salary wants a minister, it discovers no falling-off in the number of those available, but it has more difficulty in making a selection than formerly. It is affirmed that there are too many ministers, also that there are too few; that their quality is declining as a class, also that the standard is being raised. It is not easy to get at the facts. The number of Congregational ministers has been decreasing since 1897, though before that it increased faster than the churches. The number of students in our seven theological seminaries last year was 350; five years ago, 522. The number of persons ordained to our ministry with only the education of Bible, normal, lay, evangelical and other schools or with no specific preparation is probably about one-third the entire number each year. It seems to us that the demand of ministers for churches is stronger and more insistent than the demand of churches for ministers. Yet many churches are searching eagerly for pastors who will cause them to flourish and fill their pews.

#### The Supply of Baptist Ministers

The Standard of Chicago, an excellent Baptist newspaper, has been gathering opinions from teachers in theological seminaries of that denomination concerning conditions of ministerial supply. Much of what it publishes is only the general impressions of these teachers; but some interesting facts emerge. It appears that students in the leading Baptist theological seminaries in this country are two and six-tenths as many as twenty-five years ago, while the churches have hardly more than doubled in that time. Churches are not taking much interest in encouraging the choicest of their young men to enter the ministry. Only fourteen candidates were accepted last year in fourteen associations in the central West, representing 311 churches. Government statistics are quoted showing that in proportion to the population the number of theological students has fallen from 120 to 114 per million, while

law students increased from sixty-one to 163, and medical students from 196 to 327 to the million during the last quarter of the last century. In the year 1900 students of theology decreased 252, while those of law increased 642 and of medicine 1,435. It seems to be plain that the decrease in theological students is less a reason for anxiety than the apparent lowering of the standard of the ministry through the entrance of so many into the profession without adequate ability or preparation; that other professions are relatively attracting a much larger proportion of young men than formerly, and that the present conditions of the churches are not such as to encourage the recruiting of the ablest young men into the ministry.

#### The Congregationalist and the Societies

When *The Congregationalist* came into the possession of the Sunday School and Publishing Society, last spring, some apprehension was felt lest this society should have an advantage over the other benevolent organizations of the denomination in bringing its work before the churches. The society promptly gave explicit assurance that its relation with the paper was of a purely business nature, that it would be administered in the interest of the whole denomination, and that the missionary Sunday school work would stand on the same basis, so far as the paper was concerned, with the other missionary work of the churches. The editors are able to state that no special favors have been asked of them by the officers of the Sunday School Society, and that they have been left as free to speak of all matters relating to the societies as they were when the paper was owned by a private firm. We have received no complaint on this score from any source. A secretary of one of the societies has just written us to say that for a short time after the change of ownership he was not sure what would be the position of the paper, and hesitated to send us information that he thought would be of public interest concerning the work with which he is associated. He says, however, "I am sure you have indicated that the new as well as the old management of *The Congregationalist* is cordially friendly to its great work as well as to every phase of Christian activity." All the interests of Congregational churches, so far as we are able, shall be fairly and generously presented in our columns, and the Christian work of the world, according to the space and opportunity at our command, shall be clearly set forth to our readers.

#### Dr. Donald's Broad-minded Attitude

Rev. E. Winchester Donald, rector of Trinity Church, Boston, has not favored the political policy which has led the United States to enter the Philippines as suzerain. Moreover, he has not been supposed to be in favor of the setting apart of the Philippines as a missionary diocese of the Protestant Episcopal Church by the last General Convention of that church, followed by the election of Bishop Brent. But in a sermon on foreign missions last Sunday morning Dr. Donald expressed more sympathy with the mission of Bishop Brent than had been expected, in view of some of Trinity's rector's recent actions. He anticipates regeneration of the Roman Catholic Church as the result of it, if nothing more; for he contends that Protestantism there as here will incite to Roman reforms. Incidentally in his sermon he pleaded for such an attitude by the Protestant Episcopal Church toward non-Episcopal Protestant missionaries in the islands as would make for Christian unity. On this point Bishop Brent in none of his addresses, so far as we have seen them, has touched, to give a clue as to his purpose, although he seems to be very anxious not to offend the Roman Catholics. Dr. Donald also reiterated his well-known views respecting the validity of the ministerial orders of non-Episcopal churches, declaring that the world has come to a point where ministers and sacraments are judged by their fruits, not by their claims to antiquity or sanctity. "It is idle nowadays," he said, "to dwell on titular rights. . . . Now and then one hears the antiquated assertion that only ministers who have received Episcopal ordination are competent to administer the Lord's Supper. The answer is that millions of souls have been

**A Broad, Effective Platform**

One reason why the Y. M. C. A. commends itself to all classes is the admirable way in which it blends the influences which it directs upon young men. It has not made the mistake of some churches in appearing to provide mainly amusement and social and educational opportunities. On the other hand, it has not overlooked, as we fear some churches do overlook, the fact that the young man has a body and a mind as well as a soul. But it has won its way by a large and inclusive conception of its function. Hence railroad presidents like Lucius Tuttle of the Boston and Maine, and prominent merchants and manufacturers join with the most pronounced Christians of the evangelistic type in supporting and commending the organization. The composition of the gathering at the annual banquet last week in Boston attested the breadth of the organization's constituency. Yet all present, no doubt, would agree with Dr. McDowell and Chairman Brewer, the leading speakers, that the predominant aim is the spiritual one. Dr. McDowell recalled at the close of his eloquent address the incident of a conversation between Cardinal Manning and the late Henry George. "I love men," said the cardinal, "because Jesus Christ loved them." "And I," responded the social reformer, "love Jesus Christ because he loved men."

**Two National Meetings**

Within the next six weeks are to be held two of the most noteworthy religious gatherings of the entire year. The first is the conference of the National Federation of Churches and Christian Workers in Washington, Feb. 4, 5. Such prominent workers in behalf of church federation will participate as Mr. J. C. Cady of New York, president of the national organization, Rev. L. C. Barnes, D. D., president of the Pittsburg Federation, Rev. C. H. Small, secretary of the Ohio State organization, Rev. W. A. Powell, D. D., president of the Toledo Federation, Drs. Lorimer, McKay, Satterlee, C. L. Thompson, C. H. Richards, Pres. J. W. Bashford of Ohio Wesleyan University and Pres. A. T. Perry of Marietta. This list of pastors, missionary secretaries and college presidents indicates both the increasing constituency of the movement and the probable quality of its second annual convention. The theoretical setting forth of the advantages of co-operation will be made quite subordinate to the endeavor to tell what has actually been done in many places and to plan for the extension of the work. Particulars regarding the fourth international convention of the student volunteer movement at Toronto, Canada, Feb. 26-March 2, which we have already announced, show that every important phase of the missionary movement, from the financing of it down to the responsibility resting upon every individual, will be considered by competent speakers. The list included President Capen of the American Board, Robert E. Speer, Bishop Galloway of Mississippi, Bishop Thoburn of India, Prof. J. R. Stevenson, who has just been called to the Fifth Avenue Presbyterian Church in New York, and Dr. and Mrs. F. Howard Taylor and Dr. Ament of China.

**Sunday School Experiments**

A new era is at hand in the religious training of children. With the teaching of Christianity prohibited in the public schools, with the gradual disappearance of old-time methods of family religious instruction, and with a decline in attendance on Sunday schools which testifies to their inadequacy, the conviction is strengthening in many minds that some new means must be devised to give to the present generation of children a religious education that, so far as it goes, will correspond in fitness and thoroughness to that given to them in other departments of knowledge. The international system of lessons, notwithstanding the skill employed to adapt them to different grades, cannot be made to fulfill for all classes the requirements of principles of education accepted in all teaching except that of the Sunday school. The issuance by the Lesson Committee this year of a separate course for beginners and its hearty acceptance are a recognition of this fact. But this is only one step in a direction which leads a long way from present methods. Many experiments will have to be made in inventing and applying new plans of study, and those who try such plans first before advertising them as certain to succeed will be public benefactors. Several experiments have lately been brought to our attention of various degrees of promise. The most recent is the second number of a series of little booklets entitled the Rainbow Series, those for the several grades being printed in different colors. This one is entitled *The Parables of the Bible*, mainly questions on parables both of the Old and New Testaments, with blank space on opposite pages for answers. These booklets are prepared by the pastors of the First Baptist and First Congregational churches of Manchester, N. H., for use in their own Sunday schools. We should be pleased to receive information concerning new experiments and methods of Bible study.

**The Statistical Showing for American Christianity**

The *Christian Advocate* publishes a census of the American churches compiled by H. K. Carroll, LL. D., eminent as an authority in this field of statistical investigation. The net gain for all the churches during the year 1901 was 2,569 clergymen, 3,683 churches and 730,027 communicants. The largest gain reported must be credited to the Roman Catholics, who have increased from 8,766,083 in 1900 to 9,239,166 in 1901. Next come the Protestant Episcopalians, who have gained 31,341, next the Disciples, with 28,559 gain, next the Southern Baptists 26,112 gain, and next the African Methodist Episcopal Church with 22,892. The large Roman Catholic gain is to be explained probably by a more accurate system of diocesan reports. It is doubtful whether there has been the increase which the figures taken at their face value imply. Dr. Carroll discredits the statistics of the Christian Science movement published in 1900, in which 10,000 ministers and 1,000 members were reported. More careful and reliable reports for 1901 make the number of adherents only 48,980, and the number of ministers 940. The national census of 1900 gave the United States

a population of 76,804,799, not including the population of the insular possessions. Assume that during 1901 the population has increased to 77,000,000. Of these, according to Dr. Carroll's figures, 28,000,637 are communicants or adherents of religious organizations, Christian, Jewish and eccentric. Paul, if he were to visit us, might say, as he did to the Athenians of old, "I perceive that ye are very religious."

**The Simultaneous Mission in Australia**

The best evidence that the Simultaneous Mission in New South Wales is considered a success is the general desire amongst evangelicals that in due season another Simultaneous and United Mission should be held. The mission in New South Wales was confined to the capital city, Sydney, and suburbs. There is every prospect of the campaign being carried into the country districts of the state in May. The consensus of testimony is that a considerable proportion of those who attended the services held in the tents were non-churchgoers. Indeed, it seemed as if, so long as tents were pitched and missionaries speaking, the non-churchgoers would come to listen to the gospel. There have been many accessions to the churches. Of course those most likely to be brought in had previously been under religious influence, but the converts are not confined to this class.

**South India United Church**

Under this title a union between the missions and mission churches of the Madras presidency formerly connected with the Reformed Church in America, the United Free Church and the Established Church, Scotland, was consummated last October after negotiations begun in 1886, when the General Synod of the Reformed Church resolved that the classis of Arcot be permitted and advised to initiate such measures as shall bind together the churches of the Presbyterian polity in India. This is good news, prophetic, we trust, of a more comprehensive union of churches with a Presbyterian polity throughout India as a whole. Rev. Dr. Jacob Chamberlain, the veteran missionary of the Reformed Church, writing to the *Christian Intelligencer* describing the creation of the new synod, concludes his article, so full of pregnant news, with words which indicate what may be expected in the future. He says:

Steps are now being taken for the uniting, after our model, of all those in all India now holding the Reformed faith with the Presbyterian polity and all others who, for the sake of added strength and efficiency, may be willing to come in. We look forward, too, to similar organic union in other church families, and then we hope that we may have a "federal union" of all these, working as one body harmoniously and energetically for the establishing of the kingdom in this now revolted land.

**Omens of Degeneration**

Incidental and inevitable to any such growth in material resources as is now going on in this country are the perils of luxury, pride and godlessness. As provincialism gives way to cosmopolitanism, as struggle for existence is followed by comfort, luxury and ennui, as it becomes a problem with many how to spend one's



income rather than how to earn it, fresh tests of the moral fiber of men and women arise. It is significant that Rev. Dr. Teunis S. Hamlin, pastor of the Church of the Covenant, Washington, has felt it imperative recently to rebuke publicly the changes in Washington social life, among public officials and foreign diplomats, which are tending to make for what he believes to be a lower standard of private and national life; and that Rev. M. J. Savage, the Unitarian pastor of the Church of the Messiah, New York city, has publicly condemned the growth of the practice of gambling among women in high social circles in New York city, an indictment which Rev. Dr. W. R. Huntington of Grace Church of that city formulated in somewhat similar terms several months ago.

#### Americans Engaged in Questionable Occupation

Those who read the speeches and sermons of sober-minded, patriotic Britons at the present time must have noticed how emphatically they reprehend the passion for gambling which has captured the British lower middle classes. As yet we have nothing like this in our country. Poolrooms do not flourish in our cities as they do in Great Britain; our journals are not panders to the betting habit as are the British journals; and our public men condemn betting and gambling in connection with sport more sternly and promptly. But there are ominous signs with us. Too many well-known and wealthy Americans are reported as gambling at Monte Carlo. The cardrooms of the trans-Atlantic and trans-Pacific vessels are frequented by American travelers more than they should be, and one only has to keep eyes and ears open in the restaurants and hotels to note how frequent is the recourse to "chance" to determine who shall pay for vands consumed. Mr. Charles Schwab of the United States Steel Company, whose salary is so enormous and whose responsibilities to investors is so great, certainly has not bettered his standing with the American public, nor the standing of the corporation which he directs, by his gambling at Monte Carlo while touring for pleasure in Europe. After due allowance is made for sensational reports of his conduct, it remains true that he has gambled publicly. This he does not deny. The amount at stake matters not. Like many another man newly enriched he has given himself away by what doubtless seems to him a trifle. He also has lessened the value of securities which mean very much to honest, thrifty investors. His moral standing is impaired, and morality is the bed rock of all safe business.

#### Miss Stone's Captivity

Reliable reports received at Constantinople tell of the safety of Miss Ellen Stone, Mme Tsilka and the child of the latter. Reports from Washington point to a movement of the European squadron of our navy toward the eastern end of the Mediterranean, possibly with the intention of enforcing a vigorous policy as soon as Miss Stone's safety is assured. The article which we publish this week by Rev. J. F. Clarke, one of the mission-

aries of the American Board stationed at Samokov, Bulgaria, hints at some of the intricacies of this sad and perplexing affair. It has not been an easy problem to solve either for representatives of our Government or for the missionaries of the Board. Ultimate as well as immediate ends have had to be kept in view. Individual opinions have had to be subordinated to loyalty to orders received from above. Sentiment and reason have struggled for mastery.

#### Wireless Telegraphy

Signor Marconi, at a notable dinner in his honor given in New York last week by the most eminent electricians of this country, gave reliable statistics of the prompt and increasing installation of his apparatus by European ship navigators. Testimony as to its value to navigators is given by the captains of the Kaiser Wilhelm and the Lucania, who came into New York harbor on the 14th. For 1,500 miles of their last eastern voyage across the Atlantic these champions of rival lines were in communication, though many miles apart. Warnings of fog met by the Kaiser were sent back to the Lucania long before the slower ship passed into the fog zone. Off Nantucket the lights on the light-ship were not normal, and communication with the light-ship at once informed the captains of the true situation and the accuracy of their ascertainment of their bearings apart from the lights. As all vessels using the apparatus are attuned to the same number of vibrations, the system at sea does not foster secrecy, but, rather, freeness of intercourse. But how much this fact of uniformity fosters rapidity of giving aid to all vessels in distress or needing aid of any sort it is easy to understand. On land, however, secrecy of communication is to be had by means of devices for attuning the instruments which the Italian inventor has perfected.

Signor Marconi, in this talk, frankly admitted that he is building on the original discoveries of eminent physicists like Maxwell, Hertz, Lord Kelvin and Bell. He predicts that the commercial value and utility of his adaptation of principles discovered by others is as yet only dimly recognized even by himself and those capitalists who are backing his inventions. That the new system has lessened the value of shares of corporations utilizing cables as the means of transmission of electrically conveyed signals was admitted last week by counsel for cable companies appearing before a congressional committee responsible for recommendations respecting new cables under the Pacific. Signor Marconi, in an interview with Mr. G. P. Serviss in the *New York Journal*, ventures the prophecy that when his system is perfected it will be possible to communicate between St. Petersburg and New York without any difficulty, and that, so far as production of requisite energy to transmit signals is concerned, there is no insuperable obstruction against signaling Mars.

#### Dr. Parkhurst to Mayor Low

The decision of the Low reform administration to interpret but not enforce the Sunday saloon closing law has led the

Society for the Prevention of Crime, of which Rev. Dr. Charles H. Parkhurst is the president, to address a letter of protest to Mayor Low, in which one aspect of a tangled ethical issue is very clearly set forth, for Dr. Parkhurst has the merit of always being explicit and lucid. The society announces that all its activity is based on the principle that law exists to be obeyed. It therefore calls upon the administration to be equally regardful of law, thus either dignifying law by the success with which it is enforced, or, by the demonstrated impossibility of enforcing it, convincing the legislature of its moral obligation to come to the city's relief by passing a less stringent law. We can understand the point of view of the administration, which knows that strict enforcement of the law may imperil its tenure of office. But obviously anything less than strict enforcement of the law leaves the police commissioner and his subordinates open to precisely the same temptations to connivance with the lawless which Tammany's officials courted, and leaves opportunity for scandal which the administration should be most anxious to avoid. General Grant had a theory that the best way to test and secure the repeal of a law which did not reflect public opinion was to enforce it. Strict enforcement of the present law in New York would compel the citizens to go on record either for or against it. Executive interpretation of the law relieves the citizens of this test of their principles, and multiplies opportunities for evil in forms of crime more baneful than intoxication.

#### The Tunnel Disaster

The *New York Observer* has attacked the *New York Evening Post* because the latter ventured in commenting on the awful disaster in the Park Avenue tunnel, to hold the directors of the New York Central Railroad responsible for the accident, and not the poor engineer. The *Post* did this not only in general terms, but it displayed in a conspicuous place the names of the distinguished persons whom it believed responsible. Our sympathies are with the *Post* rather than with the *Observer*. Evidence at the time justified the *Post's* course, and evidence given before the courts last week by railway officials confirms it. A corporation that by the admission of its own officials continues to order engineers against their protest to run trains where it is admitted signals cannot be seen nor torpedoes be heard is criminally negligent, and the higher up the responsibility is placed the better for society. Directors of railway corporations cannot escape responsibility by pleading the multiplicity of their duties in other corporations. Like bank directors they must be held strictly to account for loss of life or property, and if they decline to insist as directors on the same measure of safety or honesty of operation which they would demand were they operating a private industry then they must not complain if, when the revelation of their negligence or negligence comes, their names are blazoned in conspicuous ways. Publicity in this as in other matters will insure a higher course of action by individuals as

servants of corporations established primarily to serve the public and not coin money for investors.

**Representative Americans** President Roosevelt has selected Hon. Whitelaw Reid of New York as special ambassador from the United States to represent the United States at the coronation of King Edward VII. of England. With Mr. Reid will go Capt. C. E. Clark, representing the United States navy, and Brig.-Gen. J. H. Wilson, representing the United States army, and Messrs. Morgan, Baylies and Wetmore, young men of wealth and social standing, who will serve as secretaries. Mr. Reid is a well-known journalist and diplomat. General Wilson has a fine record in the Civil War and the war with Spain. Captain Clark formerly commanded the battleship Oregon, and was responsible for her superb record in the Spanish-American War. The nomination by the President of Hon. Oscar Straus, formerly United States minister to Turkey, as successor of the late ex-President Harrison as a member of the permanent arbitration tribunal at The Hague from the United States is commendable. Mr. Straus is sincerely interested in all movements for the amelioration of human conditions and the betterment of social relations; and by putting his time and wealth at the service of the state in so many ways he reflects credit on the race from which he springs. No Jew has ever risen to a similar place of influence in this republic.

**Latin America for Arbitration** After much strife and many days of dissension, when it seemed that they must adjourn at odds and not in unity of spirit, the delegates from North, South and Central America, attending the Pan-American Congress in the City of Mexico, have at last agreed to join in recommending that the United States and Mexico be urged to make the necessary negotiations by which Latin-American nations can become party to the compact governing arbitration devised and perfected at the conference at The Hague in 1899. The congress also has voted to permit some of the states to put on record their preference for a system of compulsory arbitration, to which plan it was impossible to commit the entire congress, Chile and the United States leading in opposition to this plan. That the congress at last came to so much unanimity is most gratifying, and points clearly to a better state of public sentiment in Latin-America even now than we had supposed existed there. How far the delegates to this congress are empowered to commit their respective governments to any action taken by the congress we do not know. Presumably the delegates to it represent advanced views which cannot be made operative in some of the republics. But even so, the action taken registers a distinct step forward, and will make the congress excel its predecessors in importance.

**The Royal Guest from Germany** Mid-February will see Prince Henry, brother of the Emperor of Germany, landing on American soil. He comes os-

tensibly to be present at the christening and launching of a yacht which is building on Staten Island, N. Y., for his brother, the emperor. But really he comes to testify to Germany's sincere desire to be on amicable terms with the United States, and to show both to us and to Europe that the parity of standing in world politics of the United States with the leading nations of Europe is recognized by Germany, and that without jealousy. Coming at a time when Germany is about to interfere in South American affairs by forcible collection of a long standing claim, and at a time when feeling in Germany is intense against our cousins the British, the mission of good will of the German prince is cleverly planned by the emperor. The prince will have in his retinue of attendants some of the most brilliant members of the German court and higher political circles, and while in this country he will meet with a hospitality commensurate with his rank and our wealth. New York, Washington, some of the Western cities and possibly Boston will be visited by him.

**British Parliament in Session** The British Parliament is in session again. The King's speech was neutral and written to conceal thought. Debate upon it in the House of Lords drew from Lord Rosebery derogatory remarks on the methods of the ministry in dealing with the South African issue, but no severe denunciation of the general policy of the ministry. Sir Henry Campbell-Bannerman in the House of Commons was more critical of both principles and methods, and by his reference to Ireland and the retention in the Liberal program of Irish home rule showed how marked is the cleavage between him and Lord Rosebery. The net result of the recent outbreak of German denunciation of Great Britain is admitted to have strengthened Mr. Chamberlain with the English voters. Rev. Dr. Kuyper, premier of the cabinet now in power in Holland, has been in London recently on an errand the precise nature of which he will not disclose, but which some think to have had a bearing on the future history of South Africa, it being assumed that he was the bearer of tenders from the South African Boer leaders to the British government. This and other facts incline some to see an ending of war soon. Reports from South Africa show that stability of social order and industry is returning there, that work is being resumed in the mines, and that the block house system of encircling territory and slowly but surely surrounding the Boers with a cordon which they cannot break through is having its effect. Lord Milner's recent speech indicates also that he is in no mood for anything but enforcement of the present policy. Clemency will follow surrender, but will not precede it.

An allopathist physician says, on retiring from the presidency of a medical society, "I hope the day is coming when the whole medical profession will be one." It used to be thought that opposing religious denominations would agree before different schools of medicine would recognize one another as qualified for the healing art. But this is an age of reconciliation.

## Williams's New President

At the close of Dr. Franklin Carter's twenty years presidency of Williams College, *The Congregationalist* published a review of his administration, which revealed an intimate knowledge of the institution and a wise appreciation of what he had done. The article was written by Dr. Edward H. Griffin, now dean of Johns Hopkins University. Dr. Griffin was one of two persons most prominent in the minds of the trustees as a successor to Dr. Carter, but his refusal to allow his name to be considered led to the unanimous choice, which was announced last week Friday, of Rev. Henry Hopkins, D. D., to be the next president of the college.

Both these honored men, by inheritance, training, and service in educational work, were naturally the foremost candidates for this office. Dr. Griffin's relative, Dr. Edward Dorr Griffin, was president of Williams from 1821-36, and Dr. Hopkins's father was his successor in the presidency from 1836-72. Both are graduates and trustees of Williams, and have kept in close touch with it for more than forty years. Dr. Hopkins graduated in 1862, served for four years as chaplain in the United States Army during the Civil War, and then had a long and useful pastorate at Westfield. In 1880 he became pastor of the First Congregational Church of Kansas City, Mo., where he has remained until now. He has become an uncrowned bishop in all that region, his Christian devotion, sound sense and business skill making him a leader, not only among the churches but in educational and civic life. He has been repeatedly called to other important positions. He was urged to become the successor of Dr. E. K. Alden at the time of his resignation of the secretaryship of the American Board, but he has always heretofore insisted that the claims of the First Church on him were paramount. He is now vice-president of the Board.

Dr. Hopkins has always been popular with the alumni and friends of the college, and his selection will be welcomed by them with enthusiasm. He has been for twenty years a thorough Westerner, but he has never ceased to be a true-hearted New Englander, and in accepting this new office he is only coming back to his own. It has become the fashion to select young men for the duties of college president, which have grown more and more arduous as the necessity of raising endowments has become more general and pressing. We have no doubt that Dr. Hopkins will address himself successfully to this work. Williams has received \$1,500,000 during the last twenty years, and its need of funds is now greater than ever.

We have a strong conviction, however, that the time is coming, and ought to come soon, when the financial burdens of colleges and universities will rest on other shoulders than their administrative heads. The best interests of these institutions require that their presidents should be free to plan and guide their educational life, and not bound to raise the means to keep them going. President Low is said to have given more than a million dollars to Columbia for new buildings while he



was its president, and not less than \$40,000 annually to make up its deficits in current expenses. Even with his wealth and generosity the financial burden was exceedingly heavy. We expect that Dr. Hopkins will raise the money required for Williams, but we wish for his sake and for that of the college that that part of his task may in due time be taken into other hands.

### The Institutional Church Tested

Berkeley Temple, Boston, began a new period in its history last week. The neighboring churches, in an unusually large council, participated in the services installing Rev. W. A. Knight into the pastorate. He was welcomed to this office not only with unanimity, but with the general conviction that he has exceptional fitness for this particular field, and with such evident fraternal regard both for himself and for the church that its future appears more hopeful and assured than it has for a considerable time.

Berkeley Temple for the last dozen years has been one of the most conspicuous instances of what are called institutional churches. It has been a pioneer in a new departure in methods which aimed to reach to those outside of the churches, and to provide in some measure for all their needs, spiritual, educational, social and physical. It is situated in the heart of the city, surrounded by a population largely of tenant families and boarding houses. It has drawn its chief financial support from other churches and from individuals outside of its congregation.

It would not be fair, under such conditions, to estimate the results of the work of an institutional church by what can now be seen in Berkeley Temple. It has had a devoted leader in Dr. Dickinson, who believed thoroughly in the ideas it represented, who gave the strength of his life to bring them into practical realization, and broke down under the strain. It has had able assistants, none more devoted than the associate pastor, Rev. W. S. Kelsey, who for several years has had the main care of the pastoral work; and it has had a nucleus of membership thoroughly loyal to its leaders. It has received large numbers into its fellowship, the majority of whom have removed to other localities. Some of them are known to be doing useful work where they now live. It is to be hoped that many who have disappeared from view are living Christian lives.

Present conditions in Berkeley Temple do not show more encouraging results than those of other churches in similar surroundings which have not conspicuously pursued extraordinary methods, and which have cost much less money. Some of the experiments which have been tried have not been successful. Perhaps it is well that they have been tried, since there was need, as always, of finding what new ways are required by new times in bringing the people into the kingdom of God. Some results of these experiments call for thoughtful consideration.

The experience of Berkeley Temple has shown that the church cannot put into operation any particular theory for the reconstruction of society. When the church is criticised by would-be reformers

for not espousing such a theory, her wisdom is to be patient, but not to attempt to follow their advice. So far as the church brings individual lives into fellowship with Christ she aids in reconstructing society. Her work cannot be done wholesale, or by substituting expedients before the public for the quiet, habitual personal influence of Christians over those sought for to be won to Christ.

The church ought to do works of philanthropy and charity, but she cannot monopolize them, nor can she wisely assume the business of Young Men's Christian Associations, Young Women's Christian Associations and college settlements in communities where these institutions flourish. She may have social clubs, perhaps an employment bureau and an orphanage, but they cannot be more than subsidiary forms of her work. She may furnish occasional amusement within clearly defined limits, but she cannot go into the amusement business, for she will not be able to compete successfully with amusement enterprises.

The one way for a church to succeed is to have members filled with the spirit of Christ, who fill others with that spirit through personal relations of friendship and fellowship. They cannot do this by calling men to come to them for the chief purpose of being ministered unto, for they invite them to come in order that they may represent him who came not to be ministered unto but to minister. He sought only as disciples those who would follow his example. He gave his most tender invitation to the poor, but he invited even the poorest and most needy man to deny himself and take up his cross and follow him.

People are not won to lives of Christian service by an institution. They are won through relations of fellowship with individuals, with whom they feel at home through common experiences. Christians do not really know those whom they see only on Sunday dressed in their best clothes, or evenings when they are taught, fed or entertained in the church parlors or the parish house. Ministers do not know their communities unless they know the homes, and the burdens, desires and hopes of those who live in them and of those who have only lodging places. The Episcopal and Roman Catholic Churches may teach us valuable lessons in parochial work. Each community must be studied and methods found by which the church may effectively serve it. They should not be spectacular, but patient, hopeful upbuilding of individual characters and the church organization through personal relations of Christian fellowship.

Berkeley Temple stands in a central position as related to the common people. It is equipped to do a greatly needed work in behalf of a multitude, many of whom are on the border line between irresponsible living on the one hand, and Christian citizenship on the other. Among these are many who have in them the promise of the noblest character. Sister churches, because Berkeley Temple is nearer to these people than they are, and better equipped for that position, can do through her what they cannot do directly. They are disposed to do this and to welcome the opportunity, now especially inviting, for Berke-

ley Temple has experience and knows how to profit by it. She has a pastor whose spirit and ability have been proved by successful administration of some of our strongest churches. She has the confidence of the churches of the community. She has begun to write a new and noble chapter of an honorable history.

### Intercessory Prayer

The instinct of intercession must have awakened in every mother's heart when she first looked upon the helplessness of her child. It is the friend's resort in absence. It is the Christian's opportunity. It was the utterance of Christ's love. It sums up human brotherhood and divine co-operation. God will not be alone in his beneficence. He invites us to make requests, to share his thoughts of need and danger, to consider his problems of redemption and supply.

The province of intercession far transcends the boundary of personal relations. Its field is the world. Just so far as knowledge grows and love of Christ constrains, the lives of others come within the circle of our prayers. If the father's heart in Abraham melts for his son and he cries, "O, that Ishmael might live before thee!" so also the fate which hung over a great and wicked city moves his heart to pity and to prayer.

It was God's choice of man for partnership which gave Abraham courage for intercession, and God did not pass sentence upon Sodom till he had met and satisfied the sense of justice in his friend. Here is a hint for our petitions. We need not fear to outdo God in willingness to help or save. Our prayers are contributions to that fellow-working which aims at the upbuilding of a kingdom of righteousness which is also the kingdom of God. We are free to come, but we are bound to trust. Our appeal cannot rest in present satisfactions; it must reach toward the great end which God has most at heart. Our appeal is to his larger wisdom and his deeper love. That wise and loving will of God must be the ultimate and complete satisfaction of all prayer.

Our Christian life needs enlargement in this direction of intercessory prayer. Paul remembered the Philippian in every supplication. A true pastor always has his people in remembrance. A true friend finds the needs of his friend rise naturally from heart to lips in prayer. The priesthood of believers finds expression here and gains its own reward. The prayer that God will quicken others is the best petition for self-quickening. The prayer that God will raise up leaders for the church suggests our duty of personal witness-bearing. It is an opportunity which poverty may share and love can never exhaust. In using it to the full we draw closer the happy ties of fellowship with God in thought and work for man.

General William Booth may rule the Salvation Army with a rod of iron, and be an undisputed monarch there, but he cannot rule his own family. Booth Clibborn, who was born a Quaker, and Catherine Booth, who has directed the work of the army in France, Germany and Holland, have withdrawn from the army, and are said to have

taken up with the Zionist movement, of which Mr. Dowie of Chicago is the head. Their change of base may impress some critics as one from the frying pan into the fire, for by all accounts Mr. Dowie is a close second to General Booth in autocratic conduct. The alienation from a father of his children is always a pathetic and unpleasant sight, made doubly so when they leave, not only a father, but an organization founded on discipline, and which must suffer from what are coming to be repeated acts of revolt.

### In Brief

According to the London *Daily Mail* Year-book, the United States is the richest country in the world, and has the smallest indebtedness. Her real value must be measured by her giving rather than by her receiving.

The paupers of Great Britain are an army of over 100,000, and cost in 1900 about \$55,000,000. And the worst of it is that, though the times are prosperous, the number of paupers seems to be steadily increasing.

The election of Prof. Nicholas Murray Butler as president of Columbia University will give that institution an executive head whose professional training for his place of responsibility perhaps surpasses in thoroughness and scope the preparation of any college president in the country.

Readers of Rev. L. H. Keller's article on Sons of the Pilgrims in Milwaukee will be interested to know—what we learn from an outside source—that the good citizenship movement in that city owes more to Mr. Keller than to any other individual on the ground.

"A drinking man should have no place in a railway system; indeed, he should have no place anywhere," said Andrew Carnegie, addressing Y. M. C. A. railway men in New York last week. So thinks Edison the great inventor. Such is the verdict of American captains of industry today.

The *Southern Congregationalist*, righteously zealous for the purity of the ministry of our denomination in its section, says: "When a pastor or an evangelist is guilty of immortality, and especially of impunity, expose him and let him suffer the penalty." With due insistence by our contemporary on this position, and a more accurate proof-reader, our Southern churches will be adequately safeguarded.

The universal Day of Prayer for students is appointed this year for Sunday, Feb. 9, and most of the colleges in the East, following the recommendation of the World's Student Christian Federation, will observe that day. On the other hand, some Eastern institutions, and many in the West, adhere to the old-time date, the last Thursday in January. Pray for the thousands of college students on one of these days, and pray for them at other than specified dates.

The latest Anglican prelate and scholar to speak disrespectfully of the priority of the Episcopal polity is the Bishop of Salisbury, who in his book, *The Ministry of Grace*, says that he finds that up to the third century after Christ the government of the church both in Rome and Alexandria was Presbyterian. Canon Henson, preaching in Westminster Abbey, has added to his other recent offenses by stating that the doctrine of the apostolic succession crumbles at the touch of scholarly investigation.

At a time when most communities are tumbling over each other to get funds with which to erect library and similar buildings from the stores of wealth accumulated by fabulously rich manufacturers, it is refreshing to find one town in the United States which prefers to pay its own bills and main-

tain its self-respect. The citizens of the town of Greene, N. Y., have voted to raise \$4,000 by taxation for a library site. They preferred to do this rather than accept a donation of \$2,000 for the same purpose, proffered by a wealthy woman.

A South Dakota correspondent of the *New York Evening Post* describes the prosperity of the state and the altered outlook of the people as they survey the wealth that has come to them from recent large harvests. He mentions, among other items proving that times are better, that churches are burning mortgages. There should be other signs of this prosperity common in other states beyond the Mississippi. Educational and religious societies hitherto spending money given in the East for Western mission fields should begin to receive more generous gifts from Western churches and individual donors. The burden the East has borne should be lightened by generous Western giving.

After a recent sermon preached by an Anglican bishop before the Church Missionary Society, in which the prelate roused the enthusiasm of his hearers by descriptions of the admirable service of Xavier the Jesuit, Schultz the Lutheran and Carey the Baptist, Canon Henson of Westminster Abbey, who seems to be the *enfant terrible* of the Anglican family just now, approached the prelate and said, "Is it not strange, my lord, that the schismatic should loom so large in your discourse?" "Ah," he replied, "in the mission field we have to take a very broad view of things." "Do you not think, my lord," rejoined Canon Henson, "that it is about time that we domesticated that broad view here at home?"

One of the veteran figures of Canadian public life, ecclesiastical and civil, is Principal Grant of Queen's College, Kingston, who after a severe illness has just returned to his work as educator and administrator. We infer from his opening remarks made to the students, remarks of a singularly confiding and lofty nature, that he foresees a time when Canada and Great Britain will be closer drawn to each other than now, the daughter sharing more in the burdens of the empire, as becometh her. Principal Grant's comments on the present state of public opinion in Canada respecting wealth, partisanship and emigration indicate that he is alarmed at the "commercialism" which he finds, at the absence of moral conviction among party leaders, and at the passion for new settlers whether they be the right sort of stuff for citizens or not.

### From Day to Day

BY ALLEN CHESTERFIELD

It is seldom that a church collection gives rise to such a nice ethical question as that which perplexed a group of ministers responsible for a certain McKinley memorial meeting. It seems that one of their number labored under the delusion that the service involved some expense. So at the proper psychological moment, when every heart was tender and subdued, up he got and asked the ushers to pass the boxes. The response in silver and greenbacks was something over forty dollars, and the great congregation filed out well satisfied to have their gifts used for the object specified. But lo and behold! there proved to be no expenses at all, and how could the mistake be rectified? Should a notice be put in the morning papers saying that the contributors to the collection at Everybody's Temple could have their money refunded by calling at a designated address? But who would vouch for the applicants? Should the amount be forwarded to the national McKinley Memorial Association? But it seemed a lamentably small sum as representing the generosity of fifteen hundred people. Should the aid of Frank Stockton, that ingenious maker and solver of peculiar situations, be in-

voked in order that the consciences of these ministers should be cleared?

After due deliberation one of the ministers proposed this solution: Pass the money along to a committee having in charge a recently started union enterprise in a neglected district of that section of the city. The idea at once met with general approval, and today a sturdy little mission plant on a street where no Christian organization has ever exerted any influence is all the stronger for this little subsidy. And I doubt if any of the donors of the fund would complain at such use of funds contributed for another object, and I think that the memory of the broad-minded William McKinley is truly honored through the fostering of a movement which is the only tangible evidence in that part of the city of a united and aggressive Protestantism.

It was through the instrumentality of the South End House that this union enterprise was undertaken. College settlements are not always devoid of religious intentions, even if they do not write their spiritual purposes on the lintels of their houses. Indeed, it is proper now, at the completion of the ten years' work by the South End House—started as the Andover House—to call attention to what it has done for the betterment of the South End. The house is now so firmly established that it does not need either to be apologized for or forced upon the good will of charitable people. The half-dozen residents have recently taken possession of a spacious, comfortable old house on Union Park, the old house on Rollins Street being rendered undesirable by the elevated railway. Moreover, some \$15,000 have been raised for a \$25,000 building on Harrison Avenue, to be erected this spring and to serve as the center of all the various branches of work. It has been an unobtrusive but influential service which Mr. Woods, Mr. Cole and their associates have been rendering all these years, and for hundreds of people who come and go in this thickly settled section of the city life has been made richer, more interesting and more worth while because of the helpful influences that have radiated from this little colony of earnest men.

Speaking of money raising, I heard the other day that the conditional method was applied to Andrew Carnegie not long ago with not altogether satisfactory results. John D. Rockefeller, it will be remembered, offered Barnard College dollar for dollar in case a certain sum was raised. Just before the day of grace expired the parties most interested found themselves a number of thousand dollars short and in their despair appealed to Mr. Carnegie to help them meet Mr. Rockefeller's conditions. The doughty Scotchman made it clear before the interviewers had gotten far in their story that he did not believe in that kind of giving, and ventured the suggestion that other millionaires adopt his own form of outright giving.

I saw a little Testament the other day on the fly-leaf of which, in dainty feminine writing, were these words: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." The penmanship was that of Helen Gould, and this was one of many hundreds of volumes in which she has inscribed a Biblical verse, all for the sake of the Jack Tars of the American navy. These Testaments constitute a part of the library supplied to our men of war by the army and navy department of the Y. M. C. A., in which Miss Gould has shown her interest in such practical ways. Evidently she does not believe that a rich woman's service in the world is completed when she signs her check for some charity. I doubt not that on her present southern trip she will do as much by her personal presence to further the spiritual interest of railroad men as by the substantial gifts which she may make from point to point.



## Miss Ellen M. Stone's Captivity

How Captured—Why Not Freed—A Tangled Plot—Balkan State Political Conditions

BY REV. J. F. CLARKE, SAMOKOV

The following article is first-hand and up-to-date testimony regarding conditions in Bulgaria that led to Miss Stone's capture. Dr. Clarke went out to Bulgaria as a missionary of the Board over forty years ago. He was in this country when Miss Stone was captured, and at our request wrote for our issue of Oct. 12, 1901, an article on Brigandage in Bulgaria and Macedonia. He returned to his field last November and has just sent us this timely and valuable account of the situation.

From what I have learned from various sources, including those who were with her at the time of her capture, but freed the next morning, it seems that the plan for the abduction was made before she left Samokov, and that her movements were watched from then to the time when she was taken. There is strong evidence that one of the owners of the horses gave to the brigands the time of their leaving Bansko.

With Miss Stone there were Mrs. Tsilka and her husband, five Bible women who had attended the summer school for Christian workers in Bansko, three young men on their way to the Samokov Mission School and three drivers of the horses. About twelve miles from Bansko, fifteen from Djumaya and twenty from the Bulgarian frontier, they were suddenly surrounded by the brigands, made to hastily dismount and at once to ford the stream, half knee deep, and on foot to climb the steep mountain side through the woods for nearly an hour, where they stopped for a short time. There they were robbed of watches and money, and a Pomak (a Mohammedan Bulgarian) was killed. His dying cry made those in Miss Stone's party fear that their turn might soon come. He was doubtless put to death lest he witness against those whom he may have known, and also as a warning to all the captives, who were forbidden to look at their captors. After a short time the ladies were taken away with the horses, having only the light clothing which they were wearing. The rest of their clothing and their bedding—always carried on such journeys—were the next day gathered by Mr. Tsilka and left in Djumaya, in two bundles, to be sent wherever their owners shall go when released. But little of the baggage of the travelers was taken, and one horse was found with his load untouched, tied by the stream which they had crossed.

The captives were at once taken back across the Razloge plain, near Bansko, to the vicinity of Elehznitsa, and thence northeast to the mountain range, where they were pursued by Turkish troops, whose efforts—perhaps unwisely—were stopped by orders from Constantinople. It is definitely known that about the middle of November the captives, with the newborn child of Mrs. Tsilka, were in a cave in Bulgaria not far from the Turkish boundary, and it is not at all improbable that they have continued to remain in that vicinity until recently, and may still be in that region, though many have supposed that they have been in or near Dubnitsa, a place known as

the winter rendezvous of brigands. There have recently been reports that Mrs. Tsilka was in Serbia.

A large part of what has been published in the papers as to Miss Stone, including much that has been reported as coming direct, through correspondents, from missionaries, has been false or highly exaggerated or distorted. Doubtless it seems very strange to many in America, as well as to Americans here, that Miss Stone and her companion have not yet been freed. Some of the reasons for this have been the free publication of the amounts so generously offered in America for her ransom; the reporting, even by officials, of plans for her release; the change in the agencies employed to secure her release; the need of avoiding the personal danger of the captives, since, as one of them wrote, if their rescue by pursuit were at any time probable, "the first shots fired by the captors would be upon the captives themselves"; and all this combined with the almost universal sympathy with the proposed aim of the brigands—the "holy cause of freeing Macedonia," which is strongly felt even by those who abhor the capture of women.

Though it has been possible to communicate at times with the brigands, it has not seemed best, even if it had been possible, to try to follow the messengers and make any efforts by force for the release of the captives.

Much bitter feeling has been aroused against Protestants as well as Americans because they have said that the captors were Bulgarian. The assertion that they were Turks has been so decidedly made and widely circulated that many really seem to believe this. Those who spent the night guarded by the brigands say that they could not talk good Turkish, but turned to the Bulgarian language, which they used freely.

An influential official who has been in Sofia, and apparently would do anything in his power for the release of the prisoners, whose capture he strongly condemns, said to me, "There is no doubt that the brigands were Bulgarians, but it is better for you not to say this." So we simply say that we know that the capture took place in Turkish territory. Many think that the Macedonian Committee, recognized officially by the Bulgarian government as an agency for freeing Macedonia, which last year had \$60,000 in the Bulgarian National Bank, has had not a little share in the planning of this abduction. Of this I have no tangible proof.

One thing, however, is certain, Macedonia is now suffering fearfully from Turkish outrages and misgovernment, and ought to be freed, and it is not without reason that Bulgarians often say, Why do America and other nations so abhor the kidnapping of an American lady and make such efforts for her release, but have utterly ignored the long-continued outrages upon Macedonian women and homes?

Of the eventual release of the captives, if health be continued, I have little doubt. They seem to have been treated by the brigands as well as circumstances have permitted. It is for the interest of the captors to preserve them in as good condition as possible. How release is to be secured it is not possible, with the present ignorance of circumstances, to tell. Some would say that the needful pressure to secure this freedom could be brought to bear on Bulgaria by the Russian government, if it chose to do so.

Others would agree with what has been said in Russian official circles—that the whole ransom should be paid in full; and it has been added that this should teach Americans not to send missionaries to a Christian people. The larger portion of thinking influential men would not probably agree with the last feeling, but value the uplifting influence of the evangelical work. Others still would say that a great mistake was made in preventing the pursuit of the brigands during the first weeks, and that force should now be used. This last course now seems to be impossible. The Bulgarian government could hardly be induced to take any steps which would meet with success in opposition to the widespread feeling, so deeply fixed in many hearts, that all means are just in the holy cause of freeing Macedonia.

It is often said by thinking Bulgarians that their nation is now passing through a serious crisis, and that the prospect for the future is very dark. There is much ground for this anxiety. Intemperance, licentiousness and infidelity are doing much to undermine the character of a people who have proved themselves possessed of many noble qualities; and real, unselfish love of country is rare. Though Macedonia ought to be free and united with Bulgaria, yet the lack of moral character—not only by those who favor brigandage to an extent that practically, if not technically, to some degree involves the Bulgarian government, but also as shown in partisanship and in many other ways—gives scant promise for a prosperous future for the nation.

But amid all the reasons for discouragement there are also strong grounds for hope. Many realize the condition of their country and are seeking to bring moral influences to bear on all classes by every means in their power. Bulgaria has a good system of education for all in its primary, intermediate and higher institutions, and not a few of the national leaders realize that the godlessness which has so permeated these centers of influence upon the coming generation must be changed so that all these institutions shall become centers of moral influences, founded on the Word of God.

The press in Bulgaria is the same power for evil and for good as in other lands, and among the many papers and other periodicals some are being used by the leaders of thought for the uplifting of the nation. These leaders of thought,

however, expect morality to come from educational work and do not realize the need of the gospel.

The greatest reason for hope is that the whole Bible has for over thirty years been in the hands of the people, that Christian workers and churches are widely scattered across the Balkan peninsula, from the Black Sea nearly to the Adriatic, and that evangelical truth, learned from the Scriptures, now found everywhere, has entered into and con-

trols the hearts of so many earnest truth seekers.

In this work for the whole man, body, mind and soul, we expect much from the *Zornitsa* (*Morning Star*), which is to be reissued, commencing with January, 1902, by the Bulgarian Evangelical Society under the editorship of Prof. A. S. Tsanoff, for many years past an able and efficient instructor in the Mission Collegiate and Theological Institute in Samokov. *Samokov, Dec. 31, 1901.*

## Going to Church in Old Oxford

By Prof. William N. Clarke, D. D.

The writer of this article will be recognized as the well-known American theologian, professor at Hamilton Seminary and author of *Outlines of Theology*, *Can We Know God the Father?* and other widely circulated books. He is now, with his wife, spending a year abroad and, as will be seen herewith, is fulfilling his promise to report his observations occasionally to the readers of *The Congregationalist*.

To some readers of *The Congregationalist* Oxford is better known than it is to me, but there are many who know it only as I knew it a little time ago, and to these a report of some things seen and heard here may be of interest.

The University of Oxford uses for its official purposes the Church of St. Mary the Virgin, the marvelously beautiful spire of which is the glory of the High Street. It is the church that was thronged for many years to hear John Henry Newman. From its pulpit all the Bampton lectures have been delivered. In its chancel the curate of the parish showed me where the ornamental tops of the seats had been sawed off to let in plank seats for the multitude that gathered to hear the disputation ordered by the authorities between Cranmer and Cardinal Pole. Chained to one of its pillars over against its pulpit, Cranmer made his famous recantation of his recantation, and thus turned his face finally toward the stake. The church is not so beautiful within as without, but it can never lose the power of a rich historical significance.

Custom is strong in these regions, but for once it has been broken. From long ago the university has maintained two sermons on each Sunday, one at half-past ten in the morning and the other at two in the afternoon. The second sermon has long had but a beggarly attendance, and now, with the present term, it has been abandoned. Formerly every preacher on the university list had to preach in his turn, but at present selection can be made and a higher average of preaching obtained.

The university sermon is an official function rather than a popular resort. Congregations are small. But certain officials are present, marching in behind the mace and sitting opposite the preacher. The vice-chancellor has his special seat, and perhaps twenty men surround him, gowned and hooded. The service is very simple. A hymn, placarded in front of the organ, is sung without other announcement. Then, all standing, is read by the preacher the quaint "bidding prayer," peculiar to the place. It is not

so much a prayer as a call and direction to prayer, in which we are bidden pray for all good causes, and especially for Oxford and its institutions. The preacher always inserts the name of his own college, saying, "Especially am I bound to pray for," the college to which he belongs, "and to give thanks for the liberality of," its founder or founders, whom he names. Henry VIII. is thus mentioned in church when the preacher is a Christ Church man. The form is curious but impressive, and ends with the Lord's Prayer, in which all join. Then comes the sermon, and the benediction follows. The whole occupies some forty-five minutes.

I have been present three times and probably have seen a fair sample. One sermon just before All Saints' Day was by Dr. Robertson, the head of Trinity College, whom I judged, perhaps incorrectly, to be an infrequent preacher. It was a study of the rise, causes and significance of the veneration of saints—a scholarly and religiously suggestive study, but of no great moving power. Another, on Hospital Sunday, was by Dr. Charles Bigg, once a Bampton lecturer, recently made university professor of ecclesiastical history, on Luke, the beloved physician. It was a most ingenious, yet simple, grouping of the Biblical material, with practical interpretation of a very helpful kind. Both the sermon and the bearing of the man bore witness to the calm wisdom of maturity, the deep knowledge of life and the Christian understanding of universal experience.

Last Sunday the preacher was Dr. Wickham, a New College man, son-in-law of the late Mr. Gladstone, now dean of Lincoln. His sermon, on *The Meek Shall Inherit the Earth*, was one of the noblest utterances that I have heard for many a day on the spiritual quality of the Christian forces, and the contrast in which they stand to the grasping and ambitious spirit of this present world. Here again was calmness, self-possession, spiritual wisdom and remarkable skill in speaking the true and needful word.

Two of these three sermons were of unusual religious power in the quiet strain, while the third was by no means unreligious. All three had the high literary quality, the fullness of thought, the grace in expression, the suggestion of mastery that one would expect in Oxford. There was absolutely no word of ecclesiasticism in any of them; all was simple, manly, religious, tending to present good. Unembarrassed by any extra churchliness, the preachers were

speaking the word that was in them in the love of the spiritual life. If Oxford has its High Church aspects, as they say it has, they did not appear in these university sermons.

The evening sermons are a feature also. On Sundays, at half-past eight, after the dinners in the college halls, the university brings preachers from abroad to St. Mary's, especially to address undergraduates. Only men attend. The size of the audience depends upon the preacher. I heard Canon Knox-Little when the house was practically full, and the Bishop of London when it was crowded. The opening service is as brief and simple as in the morning, but without the bidding prayer. In both the sermons that I heard there were churchly and sacramentarian expressions, but the tone in both was quite independent of them. Both were warm religious appeals, full of spiritual energy, that might have been uttered in the pulpit of any church. The Bishop of London, Dr. Ingram, an Oxford man only twenty years out, is a great favorite here, and it was delightful to hear him plead with students for a due recognition of the seriousness of life and the need of religion. It is not apparent that the university of Oxford is a very religious place in its daily life; certainly the Bishop of London does not think it to be so. But the official provision for help to religious life, in the form of preaching, does appear to be at least of a strong and sensible kind.

## Christian News from Everywhere

Special collections taken on the last Sunday of 1901, and several large pledges from new donors, are said to have brought the English Wesleyan Twentieth Century Fund up to the million guinea mark.

The death in a Chicago suburb, Jan. 14, of Rev. G. M. Steele, D. D., LL. D., formerly president of Lawrence University, Appleton, Wis., and later principal of the Wesleyan Academy at Wilbraham, Mass., removes a man whose influence in the Methodist Episcopal denomination was considerable and whose record as an educator was honorable.

Rev. F. B. Meyer will continue his pastorate over Christ Church, London, until September, 1902. He thus compromises with the remonstrants among his own people and others who, to the number of 2,000, signed memorials urging him to remain. At the same time he adheres to his purpose of abandoning, in the not distant future, pastoral cares in the interest of teaching and evangelistic work throughout the world.

Mr. Kingsley A. Burnell, the widely-known evangelist of Aurora, Ill., will spend the winter with his family in California. He is not unfamiliar with that coast. Fifty-five years ago he "footed it" in Sunday school campaigning in the region of San Diego, Los Angeles and vicinity. The schools he then introduced are now the corner stones of strong churches in those growing cities. He has been in the harness for about half a century and is still an untiring worker.

The annual report or year-book of St. Bartholomew's Church, New York city, of which Rev. D. H. Greer, D. D., is rector, he who recently declined to be bishop of the newly created diocese of the Protestant Episcopal Church in Massachusetts, furnishes statistics and facts which show how the Protestant Episcopal Church deals with the problem of administering a church in a modern city. Dr. Greer has five assistants, four lay readers and four parish visitors.



## No License Campaigns in Towns

A Plea for United, Vigorous Efforts in the Interests of Prohibition

BY FRANK FOXCROFT

Mr. Foxcroft's record as a successful anti-saloon worker in Cambridge for many years past qualifies him to give these specific and eminently practicable suggestions. This article will be followed by another valuable contribution on the temperance question from the pen of Rev. Raymond Calkins, who will outline a plan of campaign for the cities.

The annual meetings in Massachusetts towns are at hand. Whatever other questions of local policy may be acted on, one question comes up in every town automatically, inevitably, under the local option law: "Shall licenses for the sale of intoxicating liquors be granted in this town?"

Last year, out of 820 towns in the state, only sixty-six answered "Yes" to this question. An examination of the vote discloses the fact that in both groups of towns there was a considerable number in which the margin was small. A handful of votes, on one side or the other, determined the issue of open or closed saloons. These are the towns which oscillate between the two systems, and the secret of the oscillation usually is the absence of organization and leadership on the no license side.

If there are to be no license campaigns in towns, the first essential is that they shall be real campaigns. This implies something more than temperance sermons in the local pulpits, or improvised rallies just before the election. The temperance sermons will be heard by persons who are already of that way of thinking, and the rallies may be virtually effaced by a heavy down-pour on the evening appointed. A campaign implies a committee and the use of the methods employed by political committees—a canvass of the voting list, name by name, personal interviews with voters, and effective measures to get the full no license vote polled no matter what the weather may be. This sounds formidable, but it is not. Half the number of righteous men required to save the cities of the plain would be enough to close the drinking places in any one of a score of towns where they now exist. But they must be men who are dead in earnest, and copiously endowed with common sense.

The simplest way to begin the organization of a no license campaign is to invite all the churches in the town, Protestant and Catholic, and all temperance societies to send a specified number of delegates to a meeting for conference. This will distribute the organization geographically, politically and religiously. The place of meeting should be neutral ground, that is to say, some room or hall which is not identified with sectarian or partisan uses. This, because it is important, from the beginning, to avoid everything that is divisive. Much depends upon first impressions, and if the impression gains ground that the contemplated movement is merely an annex or a feeder to some organization already existing it will be handicapped from the outset. The same principle should control the conference when held. The object is to unite the forces of good citizenship

against the saloons, and everything should give way to that. The platform should be broad enough to hold every man who wants the saloons closed in that town; what he thinks about general questions of temperance legislation does not matter; whether he is a total abstainer or a moderate drinker does not matter; even less does it matter what are his politics or his religion.

Special pains should be taken to secure the co-operation of the Catholic elements in the population. Intelligent people should know by this time that the Catholic Church, officially, has set its face like a flint against the liquor traffic, and that the Catholic total abstinence societies are valuable allies in no license work. Yet many promising campaigns have gone to pieces because of prejudices aroused by some inconsiderate act or word reflecting upon Catholics. And, by the way, why should any one insist upon Protestant religious exercises at any meeting to which Catholics have been invited? There are some things upon which, speaking with all reverence, the blessing of God may be taken for granted. To insist upon formally invoking it, in a manner which affronts Catholics, is neither Christian nor politic.

The conference should lead up to the appointment of a citizens' committee, fairly representing the different sections and elements. Having done this work, it may wisely be adjourned, not to re-assemble until the opening of another campaign. The committee should be no larger than is necessary to secure proper representation and an adequate working force. Other things being equal, it is better that laymen should predominate. For obvious reasons its membership may wisely be limited to men, though there may be an auxiliary committee of women. Above all things there should be (a) no cranks, and (b) no figureheads.

Once organized, the committee will find its work cut out for it. There will be money to be collected for the necessary expenses. There will be rallies to arrange for. There will be leaflets and flyers to print and circulate—all of them bearing, as far as possible, on the local situation. A little sprightliness in this campaign literature will do no harm. A really taking poster on some wall or an advertising card in the street cars may convey a point as effectively as a temperance address, and will reach more people. Beyond all this, there must be, as has been already suggested, personal work with individuals. A scrutiny of the voting list will disclose a considerable number of voters who may be counted upon to vote "No," and another considerable number who may be counted upon, with equal certainty, to vote "Yes." But there will be found a large residuum, probably enough to turn the scale, of voters who are apathetic, or who have honest questions which need to be answered, or whose sense of fairness may be appealed to. If each member of the committee takes a few of these names for

a personal interview, the whole list may be covered.

In this hand-to-hand work among individual voters it will be found, usually, that the objections advanced to trying the experiment of no license fall into certain categories. There is, of course, the primal objection of the men in the business to being voted out of it, but that need not be considered here. The objectors who have to be considered are those who say:

First, that as much liquor will be sold under no license as under license.

Second, that no license will deprive the town of needed revenue.

Third, that no license will hurt local trade.

As to the first point, it follows, of course, that if as much liquor is sold under one system as under the other there will be an equal amount of drunkenness. Now all available statistics show to the contrary. In a report upon the relation of drunkenness to crime, pauperism and insanity which the Massachusetts Bureau of Statistics published seven years ago may be found the average monthly arrests for drunkenness in five cities, which had been for a part of the preceding year under license and a part of the year under no license. Here is the comparison:

	License	No License
Haverhill	81	26
Lynn	315	117
Medford	20	13
Pittsfield	93	26
Salem	140	29

A later comparison may be made establishing the same point. Salem and Waltham were under license during the year beginning May, 1900, and under no license during the year beginning May, 1901. Here is the official return of the arrests for drunkenness under these conditions:

	SALEM		WALTHAM	
	1900 License	1901 No License	1900 License	1901 No License
May	123	23	57	14
June	113	19	34	0
July	141	40	78	14
Aug.	122	28	62	18
Sept.	101	29	43	14
Oct.	130	27	66	19
	728	166	345	88

In these comparisons we have the same cities, the same governments, the same police force—everything the same except that in one group of months the saloons were open and in the other they were shut. The comparison is conclusive.

As to the question of revenue, the answer to the objection is that the loss will be more than made up, in part by the saving of expenditures occasioned by the liquor traffic, and in part by the increased growth and prosperity consequent upon no license. The experience of Cambridge is instructive here. The valuation of Cambridge has risen so rapidly during fifteen no license years that the added revenue in taxes on this increase is now seven times as large as the revenue which would be derived from license fees.

As to the effect on local trade, also, Cambridge may be cited. Proximity to Boston should cause injury to local trade

through no license in Cambridge if anywhere. But, when the business men of that city were canvassed upon this question a few years ago, 268 of them signed for publication a statement of their be-

lief that no license had benefited the material interests of the city, coupled with a hope that it might be continued.

One word of caution: It should be borne in mind that to carry a town for

no license is not the end, but the beginning, of the fight. The problem of thorough enforcement comes after; but that, as Mr. Kipling would say, is "another story," which cannot be dealt with now.

## Our Readers' Forum

*This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.*

### Wanted: the Life Story of Jesus

It seems to me that the life story of Jesus remains in large part still to be written. Notwithstanding all the lives of Christ that have been written, I, as a student of him, have a great desire for a life differing radically from any that I have yet seen.

I want a life that will give due proportion to the thirty years in Nazareth. Very nearly all that he was Jesus came to be before he left the carpenter shop. The sciences of Biblical theology and psychology furnish accurate and abundant material for the story of those years, if we consider that those years were the years of a man. The article by Professor Bosworth in the December *Biblical World*, What the Nazareth Years Did for Jesus, illustrates the ample material there is in the gospels for the Nazareth picture. A true pen picture of Jesus becoming the man that he was when he stood in the Jordan to be baptized of John seems to me possible and most desirable.

I want a life written by a man that has all the admiration for Jesus and, too, the realization of him that the great story writers had for their leading characters—as Dickens talking to Little Nell in the empty chair beside his desk. I want a story told as Dr. Watson tells of the Drumtochty people, and not as he tells the story, or preaches rather and moralizes, in his *Life of the Master*. I want it told as "Connor" is telling us of the people of the North. I am tired of the preacher and philosopher and want the artist to take his turn. Matheson's *Studies in the Portrait* is a unique work, and of rare and deep insight into the consciousness of Jesus, but I want the portrait of Jesus much more than a study of the portrait. When the literary artist aims, as the painters have done, simply to present Jesus, then we shall know him better. I do not need lessons from his life and theories about him. I do need very much to see him in his human and perfect life. God thought it worth while to live a simple and genuine human life, to be seen and felt and heard and known solely as a man, to be so far one with men that he should be distinguished, not by his Deity, but by his fuller humanity. We need to forget his deity long enough to see him as he was seen by his companions in Galilee, a real, unique and striking man. His deity may be safely left to proclaim itself, as he so largely left it, by the singular humanity.

When the art of the pen has pictured him as skillfully and really as the art of the brush, then men will know him as they do not now, and, knowing him, they will be moved by him as of old.

J. E. KIRKPATRICK.

### Against New Translations of the Bible

I have read the article in your issue of Dec. 14 on Bible Versions Old and New with much interest as a history of the different translations of the Bible and as a statement of which Christians especially should be informed.

But in the name of very many earnest souls I want to enter my protest against so many changes of the Word of God. To me the language of Scripture is precious. I learned it

at my mother's knee. We committed it to memory in the Sunday school. We use its language in prayer. Even the Revised Version is not so clear to me. I'm sure others would not be better. Take the sentence about John having a "leathern girdle about his loins"; how silly to say it is any clearer as a "belt of leather about his waist."

Neither do we want the Bible written in our language. The solemn form of "thee" and "thou" suits the solemn message. How unlike Christ these words: "To you, I say, get up, take your mat and go home." And then what a reflection on the mental capacity of our children, to say they must have a simpler translation of the Bible in order that they may understand it, as it is already in the simplest, purest English. It will be a serious loss indeed when such a number and variety of translations are sprung upon the people, for there being no standard, much of the reverence for the Word of God and his Spirit will be lost, and then truly will the foundations be destroyed.

Let men read reverently in the light of Rev. 22: 19.

D.

### The Question of Church Attendance

There must be some fundamental reasons why this question grows more perplexing and calls for the careful and earnest consideration of the churches at the present time. Some deep-seated and wide-reaching cause must explain the lack of interest in public church services. It does not follow that there is a decline in the power of the pulpit, but that there is not a sufficiently increasing power to match new interests.

First, there is a growing cosmopolitan consciousness and a sense of freedom in the pursuit of life. In escaping from provincialism and prejudice, there is a tendency to regard life as fruitful of good in all directions. This draws interest away from the church.

The large fellowship with nature resulting from the increasing outdoor life is having its influence. The study of natural history and science both in the schools and at home, the vacation experiences by sea and among the hills, the injunction of physicians to travel, all awaken people to the feeling that it is a religious duty to embrace every opportunity of spending as much time in the open air as possible. Add to this the fact of ready facilities for excursions and the longing for change, and there appears another reason why people drift away from the churches in spite of the best services.

Third among the causes is the growing independence of thought and action. There are many good people who do not like to be considered scholars or disciples. They choose their own lines of study and prefer to direct their own development, and act as their own priests.

Fourth, the idea of serving, instead of being served, has been emphasized for some time. People are grouped about new and special centers of interest in ways that a few years ago were unknown. As a result, many are carrying on a club or mission school or home with so much eagerness that they come to feel that their enterprise is first. We may say that this ought not to be the result, and

it is not always, but there are a good many people absent from churches for this reason.

Fifth is the idea of the unity of life, no side of which is to be neglected or called common, but all is sacred. The growing consciousness of development through study, industry and social service leads to a change in the interpretation of ideas and institutions. Education is more and more exalted. Business is looked upon as training and discipline. The church is a part of a great system of development. It must be judged by standards of practical value, bear comparison with other agencies, and must move forward with them or be left behind.

Lastly, the list of absentees is increased because of the seeming failure of the church to adjust itself to the issues and methods of the day. All these tendencies may not be in the way of true progress, but they indicate the measure in some degree of the movement away from the churches.

Any sufficient remedy must be adequate to bind all interests of civilization together, and disclose the gospel as the inner spirit of life that makes all other agencies permanent and successful.

Sound Beach, Ct.

D. C. EGLESTON.

### What Is the Matter With Our Congregational Minister

He has been the pastor of our church nearly nineteen years, has seen nearly all the young people of his church grow from infancy to young manhood and womanhood and every one of them loves him as their own father and he loves them.

He has come into our homes in times of trouble and sorrow with words of consolation and helpfulness. Trouble or sorrow never comes without his pastoral visit as soon as the knowledge of it reaches him. He joins with us in our pleasures and his presence is always welcome. He is wise to advise those who are troubled in their religious beliefs, and never interferes in the temporal affairs of the church unless his advice is asked. He is a warm personal friend to every member of his congregation and is consulted by them as one friend consults with another.

His sermons, while they are not sensational and do not draw crowds to his Sunday evening services, are sound and helpful. His talks at the midweek prayer meetings and the inspiration given have made them not only profitable, but well attended.

He is interested in all the missionary causes of our denomination and urges co-operation of the members of his church in their support.

Over 700 members have been received into the church during his pastorate and several mission Sunday schools have been organized under his direction and assistance, four of which have become independent churches—and still the good work goes on.

"What is the matter with our Congregational minister?"

False friends are like our shadows, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.—Bovee.



## The Home and Its Outlook

### The Child at Prayer

A baby to a Baby prays.

O, Infant Jesus, meek and mild,  
From 'mid the glory and the rays  
Look on a little child.

As one child to another may,  
He talks without a thought of fear,  
Commending to a Child today  
All that a child holds dear—

His father, mother, brother, nurse,  
His cat, his dog, his bird, his toys,  
Things that make up the universe  
Of darling girls and boys.

All sheep and horses, lambs and cows,  
He counts them o'er, a motley crew,  
And children in the neighbor's house  
And all the people too.

His friends, why all the world's his friend,  
This four-years darling, golden-curl'd.  
'Tis long before it has an end,  
The bed-roll of his world.

A child lifts up his little hands  
Unto a Child; and it may be  
The Host of Heaven at gazing stands  
That tender sight to see.

—Katharine Tynan, in *The Spectator*.

Our leading contribution in *The Home* this week is the first of a series of studies by Mr. Patterson Du Bois on the Childhood of Great Lives, which we expect to publish from time to time. Mr. Du Bois is well known as a journalist and literary man through his long editorial connection with *The Sunday School Times* and his books. As an expert student of child nature he has won a wide reputation. In this field he might be called a pioneer, for his beautiful book, *Beckonings from Little Hands*—an intimate study of a child's life—was written long before the modern phrase "child study" was invented, and yet it is essentially modern in its attitude, especially in its emphasis of the child's individuality. His later book, *The Point of Contact in Teaching*, is another valuable contribution along this same line, written in an entirely different style. And now the happy idea of drawing on the rich experience of the past for suggestion and warning to parents of today has led to this and other articles, to be published in *The Congregationalist*, based on biographical material about distinguished men and women. His interpretations are characterized always by rare spiritual insight and sympathy with the child heart.

#### Helps in Bearing Absence

There is a story of two Irish-American women, apocryphal, no doubt, but worth repeating for its moral. "Good mornin', Mrs. McCabe," said Mrs. O'Brian, "an' phwat makes ye look so sad?" "Shure Dennis was sent to th' penitentiary fer six months." "Well, don't worry. Six months will soon pass." "Shure that's phwat worries me." If any of our readers are inclined and ashamed to be content in the absence of members of their households, it is not likely to be because of great sins, but rather because of petty annoyances—too petty to be openly resented, but like grains of sand upon the

smooth bearing surfaces of common family love. "I'm sorry to have Dick away," said a sister, "but at least I shan't be teased every day, and even before strangers, while he is gone." "Daddy's such a dear," said a daughter, "but the only time I can wholly get the smell of tobacco out of my clothes is when he is off on a business trip." "The boys will be back from school tomorrow," said a mother, "and O, I'm so glad, but good-by to any quiet for a week!" Most of these irritations and annoyances, which may even dull the pain of separation, are curable. The art of home life is the art of living together, which means more than love. It means love with eyes and ears and sympathetic consideration. Patience is a necessary, but ought to be a slight and diminishing, factor between those who love and live together.

### Gentle Marie the Lioness

BY PATTERSON DU BOIS

Marie was a little French girl about six years old. Her father was an engraver, and she was an only child. As she grew older a great deal of attention was given to her education. She was naturally bright minded and fond of books, Plutarch being her favorite author when she was but nine years of age.

Marie was much more indebted to her mother for her education than she was to her father, and this perhaps for no other reason than that her mother understood her, while her father did not. This is illustrated by an occurrence she herself related in her mature years.

One day when Marie was not feeling well she was ordered to swallow a disagreeable dose of medicine. She recoiled from its nauseating odor, in spite of her desire to obey her mother. She tried her best, but, in spite of her strong will, nausea overcame her every time the glass was brought to her. A scene followed. Her father, seeing that her mother's gentle measures were unsuccessful, insisted that the child was stubborn, flew into a rage and struck her.

It is easy to call a thing by a wrong name, but in child training or education it is pretty sure to be disastrous. Millions of children suffer because some physical disability is treated as if it were a moral wrong. Marie was not stubborn, not disobedient, but nauseated, and seeing that she was thus misinterpreted, and that she was to be made the victim of injustice through her father's superior physical power, her desire to be obedient vanished, and she became resolutely just what her father had charged her with being—stubborn. This was a natural result of the father's hasty misinterpretation.

Of course an uproar followed, in which Marie received a second thrashing. She was about to cast the medicine away by violence when her father threatened the third castigation. As is often the case with strong natures, Marie became immediately calm. She ceased to cry and with mighty resolution turned to the bedside, leaned her head against the wall and

exposed herself in silent submission to her father's rod. This was submission rather than obedience. In telling of it in later life she says, "Had my father killed me on the spot, he should not have drawn from me a single sigh."

During all this her mother, with sympathetic agitation, deprecated the father's ill-judged action, and finally requested him to leave the room, which he did. She then put Marie to bed without saying a word. Two hours later Mrs. Philpon returned and pleaded with Marie to take the medicine. Marie, gazing intently in her mother's face, took the glass and swallowed the dose. This was obedience rather than submission. She did it because she respected her mother's way. In a quarter of an hour it was vomited up again. The stomach was stubborn even though Marie was not. Many a time is weakness of the flesh thus charged with being an obstinacy of spirit. All through this affair Marie displayed wonderful moral strength and power of will. In later years she said, "All the circumstances of this occasion are as vivid to my mind, all the sensations I experienced as distinct to my imagination, as if they had recently occurred. I have since felt, on serious and trying occasions, the same inflexible determination, and it would at this moment cost me no more to ascend the scaffold than it did then to resign myself to a brutal treatment which might have killed, but could not conquer me."

Do you smile at this and say that it is easy enough to talk about ascending the scaffold when there is none to ascend? True enough, but these reflections were written in prison, and Marie did, soon after she wrote these words, ascend the scaffold. This was in 1793. She was then known as Madame Roland—one of the most brilliant and fascinating of the women of France. She was a vigorous supporter of the cause of republicanism and liberty. She became a great influence among the Girondists and was called the inspiring soul of that party. Her husband, M. Roland, was minister of the interior, and she was of great use to him in the execution of his office. Roland himself was proscribed by the Jacobins and left Paris, but his wife, preferring to remain there, was sent to prison, and a few months after was beheaded. As she passed from the prison to the scaffold she had a full view of the house in which she spent her youth. Her last words were: "O liberty! what crimes are committed in thy name!"

Could it be that she was thinking not only of the horrors of the revolution, but also of such scenes as that which we have just related, and which came back to her so vividly from childhood? It is easy to see why she said that her father had little influence in her education. He conceded to her no liberty, ruling by violent coercion, which cannot educate. In early childhood she could not in spirit obey, even though she might submit, to an authority which seemed to her capricious and unfairly maintained only through superior physical force. She felt the degradation of this mode of government

in the family as, later, she felt it in the state. "My mother, penetrating and discreet," she says, "rightly judged that I must either be governed by reason or drawn by the cords of affection, and, treating me accordingly, she experienced no opposition to her will. My father, hasty in his manner, issued his orders imperiously, and my compliance was reluctant and slow, if not wholly refused. If he despotically attempted to punish me, his gentle little daughter was converted into a lioness."

Many a gentle child is thus misconverted. Many an obedient spirit is goaded into obstinacy and open rebellion. There is a difference between nausea and unlovely disobedience. But it is the sort of difference that many parents, in their hasty judgments, fail to discern.

## The Bow and the Cord

BY ALICE VAN LEEB CARRICK

Injudicious treatment and lax government do more to spoil a child's nature, to insure the development of an unwholesome mature disposition, than a large amount of inherited faults. That most of this spoiling of what might be good comes from unthinking kindness of heart few parents are aware.

I have often felt like quoting the old, old fable of childhood, which tells how a father persuaded his sons that in union was strength, whenever I have seen parents disagreeing publicly with each other over the punishment of their children. Their strength lies in union. What better way of cultivating disobedience in a child than to let it hear the reiterated excuse, "My husband is so harsh with Annie," or, "I tell my wife that children will be children, and that she mustn't be too hard on Johnnie." What esteem can a child have for one parent whose wishes are thus disputed and set aside by the words of the other; what true respect can he feel for a father who continually overruns a mother's authority?

There is no real head to the house, and children are quick to realize it. I have frequently heard them say, "O, if mamma says we can't, we go to papa, and he lets us." Or perhaps it is the other way; I know of an actual case where a mother used to sit by and cry when a well-deserved punishment for some piece of high naughtiness was administered.

Undoubtedly there will always be reasons and causes for argument. No two temperaments are sufficiently alike to be in utter sympathy upon all subjects, but let these disputes be settled by the parents themselves in private, not where the children can hear. Without this union of wills and decisions the home life lacks dignity. A father and mother should realize that they are a complete illustration of Longfellow's bow and cord simile, "Useless each without the other."

There are people who will be good-natured to all others about them, if there be some single person on whom they may vent their peevishness. Otherwise, for want of a chimney, they will fill the room with smoke.—*Henry Ward Beecher.*

## Tangles

### 6. ENIGMA

Four letters make a little word  
Which cannot safely be ignored;  
To do its beek prevents all strife,  
Giveth you health and saveth life.  
It makes a home of loveliness  
Which God delights to own and bless;  
By it ants both toil and crawl,  
And speeds through space this earthly ball.  
It saveth armies from defeat,  
And makes on earth our living sweet.  
It makes you victor over sin,  
And sure the heavenly goal to win.

W. T. S.

### 7. A LITERARY TEA-PARTY

(The names of characters in fiction are indicated by Characteristic Initials, the authors' Initials are in brackets.)

The party was given in honor of the Roaming Castaway (D. D.), who was at home after a long absence. There were present an old Spaniard who was Delightfully Queer (M. C.), a young man who seemed Utterly Humble, an ugly dwarf who was Detestably Queer, a Lovely Nymph of a girl with her grandfather, a Pale Darling of a little boy being crammed to death at school, an English servant whose father is constantly warning him against a "Second Ventur" in the matrimonial line, all from one house (C. D.). There were also an old money lender, known as Skinfint, a young seer of ghosts known as High tragedy, a jealous black Oriental and his white Dame, and a Lofty Murderess, all from another house (W. S.). There came a Beguiling Schemer (W. M. T.), who looked as though she had seen many adventures, and to offset the danger of her society there was a Thoroughly Searching Preacher (R. C.) from the American northwest. Next was a gentle Exile (H. W. L.) from Nova Scotia, followed by a New England factory girl, who is an Engaging Beauty (M. E. W.). After these came a miller's little daughter, Merry Tomboy, and her brother Teazer (G. E.). Next was a little girl who had seen so many wonders and strange animals that she looked Amazed (L. C.). The last to arrive were Modest, Jolly, Beautiful and Amiable Maidens (L. M. A.).

DOROTHEA.

### 8. REVERSAL

(Geographical.)

Blue waves it sees, and bluer skies,  
And yet its prospects are but murky  
As those of every land that lies  
Beneath the iron rule of Turkey.  
But set it running backward, dear,  
And you will see this hapless state  
Is metamorphosed to the queer  
Crustacean it will imitate.

M. C. S.

### ANSWERS

1. S.
  2. \$1,364.49.
  3. Springfield.
  4. 1. Ball-flowers. 2. Billets. 3. Bracket. 4. Cupola. 5. Egg and anchor. 6. Flying buttress. 7. Folds. 8. Header. 9. Linen scroll. 10. Quilns.
  5. Penetration.
- Recent solutions are acknowledged from Nillor, Middletown Springs, Vt., to 81, 82; Amy, Charlestown, Mass., 80, 81; C. H. T., Brooklyn, N. Y., 80, 81, 82; J. B. Chase, Ocheyedan, Io., 81; J. W. M., Stoneham, Mass., 81.

"The biographical puzzle was a delight indeed," writes Herbert Perry Davis. "Why not suggest to your readers to make a 'literary eve' with it—choosing sides and having the prize for the one which wins?" An excellent idea. As Mr. Davis challenges the preference for Pierce instead of Polk in the answers, it may be said that these reasons influenced the choice: (1) The application of the former is literal instead of merely phonetic; (2) an experienced cook gave assurance that to "pierce" cake was a much more common test than to "poke" it; (3) and Pierce seemed to be so generally favored by competitors that probably not more than half a dozen gave Polk.

## Closet and Altar

*Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart.*

Many a cottage patriarch, with no other medium than his mother tongue, becomes a greater proficient in the wisdom and doctrine of the Bible than the most accomplished linguist or grammarian.—*Thomas Chalmers.*

Turn the Bible into prayer.—*Robert Murray McCheyne.*

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.—*Arthur H. Hallam.*

Such are Thy secrets, which my life makes good,  
And comments on Thee; for in everything  
Thy words do find me out, and parallels bring,  
And in another make me understood.  
—*George Herbert.*

The Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths.—*Henry Drummond.*

The most read their Bibles like cows that stand in the thick grass and trample the finest flowers and herbs.—*Martin Boos.*

Respecting the redemption of the world I am a believer, not a discoverer. I should never have known or thought of it if I had not learnt it from the Bible, and though, once knowing it, it may be seen clearly and demonstrably in nature, yet I find in nature no light as yet that takes me beyond what the Bible says. I rest on these words and such as these, "All shall be made alive." And here at present I stop.—*James Hinton.*

Read the Bible, read the Bible! I think that religious people do not read the Bible enough. Books about religion may be useful, but they will not do instead of the simple truth of the Bible.—*William Wilberforce.*

In my heart the voice made answer: "Ask not for a sign from heaven.  
In the gospel of thy Saviour life as well as light is given.  
Ever looking unto Jesus, all his glory thou shalt see,  
From thy heart the veil be taken, and the word made clear to thee."

"Love the Lord, and thou shalt see him; do his will, and thou shalt know  
How the spirit lights the letter—how a little child may go

Where the wise and prudent stumble—how a heavenly glory shines,  
In his acts of love and mercy, from the gospel's simplest lines."

—*De Wette, tr. by James Freeman Clarke.*

O God, who hast given us Thy written Word, give us when we read it the inward illumination of Thy Spirit. Give us grace to receive the Word in the spirit of meekness into our hearts' affection, and thereby do Thou build up in us the likeness of Thy dear Son. Breathe into us a prayerful spirit, and grant unto us the gracious sense of Thy favor through Jesus Christ our Lord. Amen.



## Sending Love to the President

BY MARY KNIGHT BRADFORD

With the approach of President McKinley's birthday anniversary, Jan. 29, our thoughts naturally turn to remembrance of his warm-hearted kindness, and I am reminded of a pretty incident which occurred some months ago.

A party of Washingtonians were making a trip through the Great Lakes. In passing alongside the St. Clair Flats a megaphone was used by the people on board the ship to talk to the cottagers on shore. At one point a camp of Ohio people had been pitched, and, as the ship saluted the flag floating from "Camp McKinley," as it was named, a child appeared, dragging a megaphone almost as large as herself. After exchanging greetings, she asked where the passengers were going, and, upon hearing that their destination was Washington, exclaimed: "O, I am so glad! Will you give my love to the President?" With the promise that the message would be carried, the ship's company steamed out of sight.

Knowing President McKinley's love for little children, and feeling sure he would receive such a message with pleasure, a note was sent to the White House, explaining that a child way out in Michigan had hailed a passing ship and sent her love through a megaphone to him. As quick as the mail could carry it came the President's response, telling in his cordial way how much he appreciated the love of that little child and of all the children of America, and thanking the ship's passenger who had brought the message. The child never knew that her message was delivered—for her name even was not told—but her messenger hopes that the little unknown girl may see these words and be assured that the warm-hearted President was glad to hear that she loved him and told him so.

## My Jacket

"Tailor, tailor, tell me true,  
Where did you get my jacket of blue?"

"I bought the cloth, little master mine,  
From the merchant who sells it, coarse and fine.

I cut it out with my shears so bright,  
And with needle and thread I sewed it tight."

"Merchant, merchant, tell me true,  
Where did you get the cloth so blue?"

"The cloth was made, little master mine,  
Of woollen threads so soft and fine.  
The weaver wove them together for me;  
With loom and shuttle his trade plies he."

"Weaver, weaver, speak me, sooth,  
Where got ye the threads so soft and smooth?"

"From wool they're spun, little master mine.  
The spinner carded the wool so fine;  
She spun it in threads and brought it to me,  
Where my sounding loom whirrs cheerily."

"Spinner, spinner, tell me true,  
Where you got the wool such things to do?"

"From the old sheep's back, little master dear.  
The farmer he cut it and washed it clear;  
The dyer dyed it so bright and blue,  
And brought it to me to spin for you."

"Now, tailor, and merchant, and weaver too,  
And spinner and farmer, my thanks to you!  
But the best of my thanks I still will keep  
For you, my good old woolly-backed sheep."

—Selected.

## For the Children

### Shadowgraphy



A favorite amusement for the long winter evenings has always been the making of shadow pictures on the walls, and it is hard to say who enjoys them most, the wondering children or their ingenious elders. The above sketches show how to make quite a menagerie of shadow animals, without further explanation. The one most familiar to us all is, of course, the rabbit. Another simple one is the goat, which is capable of laughable grimaces if properly manipulated.

The swan is the prettiest of all, and not hard to make, while the butterfly may be called a bat if one prefers. Some clever caricatures may be formed—such as the old man's head here given. When the operator becomes expert in moving his fingers to make the animals wink, wag their ears, and open their mouths, the children will think it the best fun in the world. An interesting article describing these pictures appeared recently in *The American Boy*.

## The Conversation Corner

**D**EAR BOYS AND GIRLS: I have taken out that Alphabet of letters put back in the Drawer last week, and will print as many of them as your two columns will hold, even if I have to leave out our picture. But first I wish to suggest a special subject for your next letters. A gentleman wrote me the other day, asking what the Corner children did on Sundays—especially Sunday afternoons. As he is a minister, perhaps he wants to tell the children of his church how to spend the Sabbath. I was thinking of that same thing on a Sunday afternoon lately, and wondered whether children nowadays enjoyed the day as much as we did in my boyhood. Things have changed somewhat since then, but of course you still keep the Sabbath. Please tell me *how* you keep it—in short letters, written soon after you get this. Don't wait too long!

If any of the Old Folks would like to tell about their old-time Sundays, or what they think about its observance now, let them do it. But they must be short, too, for they have only one column against the children's two.

*My Dear Mr. Martin:* What a long time since you heard from me! I have a frame just right for the picture you sent me, so I will frame it. Did you get any Christmas presents? The paper I write you on is one of my presents. What a pretty picture of cats you had last week.

*Malden, Mass.* FLORENCE H.  
P. S. O, I forgot, but I send you a dime for the Corner Cot.

The best presents I got were letters from the children, and their little gifts like the above. The cats which pleased Florence were the "Wigways" from India shown Dec. 28, in connection with the missionary's appeal for the blind children. This explains the next letter.

*Dear Mr. Martin:* I am nearly seven years old. I like to have my mamma read the letters from the Cornerers to me, and I think it will be nice to adopt one of the little blind India children, so I send you — cents of my Christmas money.

*Groveland, Mass.* MARGARET C.  
Good! I wrote at once to the lady in Bombay to give us a blind child to support, and tell us its name. I hope by the time her answer comes back to receive the full amount needed.

*Dear Mr. Martin:* I am nine years old, and would like to join the Conversation Corner. We have a kitten whose name is Teddy Roosevelt. Saturday he had a mouse and threw it up three feet. We have all been vaccinated.

*Peabody, Mass.* GRACE T.  
So have I!  
*Dear Mr. Martin:* I would like to be a Cornerer. We have a dog named Rover. We have one cat and two kittens. We have four pigs and forty hens. There are lots of birds here in summer. I have an air rifle, but I do not shoot the birds or the squirrels. I am nine years old.

*Reading, Mass.* LAURENCE B.  
How many pets altogether does Laurence have? But we must not stop right around the Boston "hub." Let's go to Worcester.

*Dear Mr. Martin:* I received my certificate quite a long time ago. I am very glad I belong to the Corner. We have a small tiger [How that frightened me as I read it, for fear that he would bite her by and by, "for 'tis their nature to," but on the next line was added] kitten. I had lots of Christmas pres-

ents. I am in the eighth grade and have two teachers.

*Worcester, Mass.* MILDRED F.  
Does every scholar in your school have two teachers? If so, what a host of teachers there must be in Worcester! But we must not stay in Massachusetts. Let's go to Connecticut.

*Dear Mr. Martin:* . . . I hope the general will soon recover, and that you will have pleasanter news to tell us. I was sorry to hear of Kitty Clover's death. His picture looks very much like our old cat, Trip—the same little white boots, vest and mittens. Trip is twelve years old, and has lost most of his teeth. This is my second year in high school, and I enjoy it very much. The boy in the tree finished his course last June.

*Danielson, Ct.* FLORENCE D.  
The boy did not go to school in a tree, but the Corner had a picture of him and other children in a tree—see in your Scrap-book, June 1, 1899. But let's leave Connecticut and go to New Hampshire.

*Dear Mr. Martin:* My auntie has the *Congregationalist* and I enjoy reading the Conversation Corner and would like to become a member. I have a black cat whose name is Topsey. One day she caught a red squirrel. Yesterday I played Christmas Tree with several other children, and on the tree for Topsey was some meat wrapped in paper. She took it and ran away growling and ate paper and all. I am eleven years old.

*Antrim, N. H.* CARRIE K.  
I have other New Hampshire letters, but let's go West.

*Dear Mr. Martin:* . . . We have a dog named Dan. He is a playful dog and will run after the cats and run them up the tree. [Christmas tree?—Mr. M.] We have a cat named Lizzie that is not afraid of the dog. We had a Christmas entertainment at the church and I was a Japanese and my sister blacked as a Negro.

*Warrensburg, Ill.* GLADYS G.  
If people of different nations were represented, perhaps it might be proper to have the Negro as well as the Japanese. But I have always thought that the feelings of intelligent colored people must be greatly hurt to have their color and their talk—as is usually the case—made fun of in such caricatures. Do you not think it is against the true spirit of Christmas? Now let's go to Nebraska.

*Dear Mr. Martin:* I have intended to write to you before but I did not get around to it. This summer we all went for two months to Lake Okoboji, Iowa. We lived in tents close to the lake. John and I went in bathing nearly every day and learned to swim pretty well. We rode in rowboats, sailboats and steamboats. We had an old sail which we fastened to the trees to protect us from the sun. It was all split into pieces by a bad windstorm.

*Lincoln, Neb.* MARJORIE S.  
This reminds me of the children on Cape Cod last summer—here's a letter from one of them. Let's go to Canada and get it.

*My Dear Mr. Martin:* I saw the picture of Cape Cod which was in *The Congregationalist*. When I look at it and shut my eyes I seem to be back on the beach. We had lots of good fun there, and we went down for a bath every morning but Sunday. Aretas and I went out crabbing on the boat and caught eighteen.

*Ottawa, Canada.* OLIVER W.  
I remember seeing those fishermen homeward bound from my window—didn't they look tired and brown? Now let's — [let's stop.—D. F.]

(For the Old Folks)

"SO HE PASSED OVER"

A lady asks for the beautiful quotations under the picture of President McKinley on the cover of *The Congregationalist* for Sept. 21 last, and their origin. The first was from Pilgrim's Progress, Part II., containing the experiences of Christiana and her children on "their dangerous journey and safe arrival at the desired country." Of "Mr. Valiant-for-truth," Bunyan wrote:

When the day that he must go hence was come, many accompanied him to the river-side, into which as he went down he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side."

The other quotation was from John Bunyan's cotemporary, John Milton, and occurs in "Lycidas," an elegy written in 1637 on a friend "drowned in his passage from Chester on the Irish seas."

There entertain him all the saints above  
In solemn troops and sweet societies,  
That sing, and singing, in their glory move,  
And wipe the tears forever from his eyes.

The whole poem may be found in Palgrave's Golden Treasury, as also, of course, in Milton's complete works.

"WHEN THE STREAMLET IS DRIED UP"

We, children of the long past, are much interested in the recalling of old verses, which were familiar in early life and now come to us in the Conversation Corner. I send a poem, of which I have never seen but one copy, and that was sent by a young missionary in Turkey in 1856, after the death of his wife, to her mother in Albany. It was credited by him to Charlotte Elizabeth, but I have never been able to find it or hear of it. Perhaps some one may know of the author. It has comforted sorrowing hearts.

*Easthampton, Mass.* M. G. S.

The first of eleven stanzas is:

When the streamlet is dried up,  
Then fly to the fountain;  
When the valley is flooded,  
Then haste to the mountain;  
When the arm thou hast leaned on  
Is laid in the dust,  
On the arm of God lean  
With faith's perfect trust.

I have examined different collections of Mrs. Tonna's works—especially the American edition of 1844, with introduction by Mrs. Stowe—but do not find the poem. Many Old Folks will remember the fascinating interest of "Charlotte Elizabeth's" books fifty years ago, especially her "Personal Recollections" and "Judah's Lion." The daughter of an Anglican clergyman, residing for some years in Ireland, and later the wife of a Christian Jew, she was intensely devoted to the purity of the English Church, the spiritual enlightenment of the Irish, and the restoration of the children of Abraham to their true Messiah and to the promised land.

"LEAD, KINDLY LIGHT"

A lady in Virginia asks if "Lead, kindly light" was written before the Civil War, as Churchill has it in "The Crisis." Cardinal Newman wrote it June 16, 1833, while becalmed on an orange boat in the Mediterranean. His health was shattered and his mind greatly affected by the agitation which led to his transition to the Catholic communion.

*Mr. Martin*



## The Campaign of Testimony\*

### V. The Opposition of the Priests

BY PROF. E. I. BOSWORTH

1. *The opposers.* While Peter was still speaking there suddenly appeared in the colonnade a group of determined men, consisting of the chief of the temple police (next in authority to the high priest), a few of the leading priests and some other prominent members of the Sadducean party, who pushed their way through the crowd and arrested Peter and John [Acts 4: 1-3]. The Sadducean party, of which the high priestly family seems to have constituted the nucleus [Acts 5: 17], was made up of the aristocratic, theologically liberal element. They were more open to omnipresent Greek influences than were the conservative Pharisees, and were more deeply interested in politics than in religion, though in so religious a nation the dominant aspect even of political questions was necessarily religious. They had urged the execution of Jesus, because they had shrewdly foreseen that his success would interfere with their political ambitions, which doubtless included the control of the temple revenues [cf. John 11: 47-50]. It was a part of their theological liberalism that they did not believe in existence after death [cf. Mark 12: 18; Acts 23: 8], though perhaps they would have themselves described their view as primitive Jewish doctrine. It annoyed them to have the doctrine of the resurrection, and particularly the resurrection of their old enemy Jesus, preached under their very eyes in the temple precincts [Acts 4: 2].

The next morning a hurried meeting of the available members of the Sanhedrin was called, in which the priests were most prominent [Acts 4: 5, 6]. Annas is called high priest by Luke, though in the gospels Calaphas, his son-in-law, appears as such. Annas, as the influential head of the family and an ex-high priest, perhaps still popularly held the title.

2. *The plan of the prosecution.* The priests immediately inquired by what power yesterday's deed had been done. They may have thought that these men would not dare, in the august presence of the Sanhedrin that had so recently condemned Jesus to death, to ascribe the deed to him, and that they would, therefore, be hopelessly discredited in the eyes of their popular following. Or they may have anticipated that the two men would ascribe the deed to Jesus, and may have planned then to proceed against them as adherents of a crucified blasphemer and agitator.

3. *The defeat of the opposition.* Whatever may have been the plan of the prosecution, their first surprise was occasioned by the extreme boldness of the prisoners. Men were ordinarily abashed and awkward in the presence of this assemblage of distinguished priests and rabbis. But Peter, feeling himself moved in spirit by an unseen spiritual presence [4: 8], made a most vehement defense. He instantly brought out the inherent weakness of the prosecution's position. The prisoners

were being prosecuted "for a good deed done to a sick man" [4: 9]! The deed was unhesitatingly ascribed to Jesus, with renewed emphasis of the benevolent character of the deed [4: 10]. He then put the court itself on trial and asserted that its members, professional religious leaders of the nation, had murdered God's Messiah! He accused them, in language that some of their number had recently heard from Jesus himself [Mark 12: 10], of professional incompetence and stupidity. They were like builders that had not sense enough to recognize the stone sent up from the quarry by the architect to serve as corner stone [4: 11]. Even now there was no other than Jesus to whom the murderers and all the nation could look for the realization of their hope of national and personal blessedness in the Messianic kingdom [4: 12].

The vigor of this attack, particularly coming from men who had never studied dialectics with the rabbis, disconcerted the court. The perplexity increased when some of the officers recognized these men as the two that had been hanging about on the night of Jesus' trial, when the conduct of one of them, at least, had been far from bold [Acts 4: 13; cf. Mark 16: 66-71; or perhaps John 18: 10].

Furthermore, the priests and rabbis experienced special embarrassment in view of a peculiar circumstance. There was one person present whom a modern prosecuting attorney would have asked the judge to order removed from the court room. That person was the healed man, his face full of joy, shifting his weight from one foot to the other in the glad exhibition of his newly gained strength. Sneers and smiles died half formed on the faces of these shrewd priestly politicians as they glanced at this embarrassing person. "Seeing the man which was healed standing with them, they could say nothing against it" [4: 14], and they sought relief from their embarrassment in a private session [4: 15].

They were still further embarrassed by messages that came from the city reporting that public sentiment would not tolerate any harsh treatment of the two men [4: 21].

So the opposition that had begun so bravely, and that seemed likely utterly to overwhelm the testimony, ended in a weak threat which the witnesses on the spot flatly refused to heed [4: 18-20].

4. *The effect on the witnesses.* A general statement of it is preserved in 4: 23-31. (1) They were conscious of alliance with a mighty and invisible ally. The Spirit of the living God had risen up in Peter, had looked calmly out at the proud, merciless combination of priestcraft, political ambition and theological hate in the Sanhedrin and thrown it into confusion. (2) They felt renewed enthusiasm for the testimony [4: 19, 20, 29].

The ultimate test of the testimony is the result in life produced by its acceptance, and this result warrants enthusiasm. It is worth every Christian's while to acquaint himself with cases of marked transformation of life on the part of

those who have become Christians. The history of every city mission furnishes such instances, and there are few small communities in which they are not to be found. They present not more real, but more evident, demonstration of the spiritually miraculous working of God than is afforded by ordinary Christian experience.

## Christian Endeavor Coming of Age\*

BY REV. H. A. BRIDGMAN

Anniversaries both of individuals and of organizations serve their purpose best when they lead us to look steadily and squarely at our record, our purposes, our ideals. Let us then improve this twenty-first birthday of Christian Endeavor to take at least three comprehensive looks.

*The backward look.* Over the year just closed, first of all notable in Christian Endeavor for these significant things: A new and special emphasis placed upon the study of civics through the formation of civic clubs wherever possible; the suggestion that home circles of Christian Endeavor be formed, composed of families pledged to maintain family worship; Secretary Baer's proposal that older members graduate into more specific church work, seeing to it before they take that step that worthy substitutes are enrolled for them in the Endeavor Society itself; the appointment of a new field secretary, Mr. Eberman, to build up the work in local fields. Certainly all these waymarks of progress furnish cause for gratitude and expectation.

The backward look may fittingly range over the twenty-one concluded years, noting how, little by little, the society has been led out, not only into larger fields territorially, but to undertake large and definite efforts in behalf of purer politics, the promotion of temperance and of missionary zeal; how, too, the new ways of fostering the Christian life and its expression, like the Comrades of the Quiet Hour, the Tenth Legion and the Bible Markers' Association, have been developed.

*The inward look.* How stands it with ourselves after five, ten or twenty years of Christian Endeavor? Are we as loyal and earnest as we were at the start? Are we able to commend the movement because of what it has done for us, and what we have seen it do for our friends? Are its fundamental principles being illustrated in our daily habits and demeanor? This is the kernel of the whole matter. Unless the Christian Endeavor platform and atmosphere make us better Christians, the framework of the vast organization is of small account to us, whatever it may be to others.

*The outward look.* However satisfactory the retrospective and the introspective looks, we are bidden, lest we should glory over much, to look outward. What are the lands yet to be possessed? What are those adaptations of Endeavor demanded by the swiftly moving time in the midst of which our lives are set? Where are the weak spots in our armor? Where ought we to substitute new methods, and where to work old ones more faithfully and persistently? We must answer these questions first of all as respects our own lives, then in their bearing upon our local society, and then in their application to the great international organization, so far as we have any responsibility for it. Christian Endeavor will last just as long as it is building up strong, useful Christian lives, for the final end of every institution, even of the church itself, is usefulness.

\*Sunday School Lesson for Feb. 2. Text, Acts 4: 1-12. International Lesson, The First Persecution.

\*Prayer Meeting Topic, Feb. 2-8. Christian Endeavor Day (twenty-first birthday). Matt. 26: 31-46.

## The Literature of the Day

### Culture and Restraint\*

It is not easy in a few words to characterize so strong, helpful and comprehensive a book as this, which deals with the whole fundamental principle and conduct of life. Mr. Black finds a starting point in Zechariah's words about the sons of Zion and the sons of grace. He states the case of the æsthetic and ascetic ideals, and traces their history in thought and practice. In the one he notes defect, in the other failure. He examines the teaching of Jesus in its relation to asceticism and finds a solution in the activities and the ideals of the Christian life.

Significant of the author's thought is the distinction noted between the shortcomings of culture and the failure of the attempt at self-effacement. Culture partially succeeds because it is positive. The ascetic life fails because it is negative and merely denies. "We have admitted that there is truth in both, and that a place must be found for both in our plan of a true life; but though asceticism may be the nobler fault, arising from a passionate longing for purity, the other ideal is more complete."

The fault of culture is that it denies man's need of redemption and ignores the fact and tendency of sin. In its highest moods and for its noblest aims it is compelled to call in the aid of self-restraint and self-denial. When it becomes a religion it tends directly to selfishness, ignoring the fact of human experience that the whole man is only to be brought to perfection in the atmosphere of social service. So, in its narrowness, it defeats its own ends by working toward the goal of a narrowed human nature, just as asceticism defeats its ends by refusing the discipline of ordinary life and the educative use of choice.

Fairly considered, in example and teaching, our Lord's message, Mr. Black tells us, was not one of commanded self-repression and separation from the duties and pleasures of life. He gave a place to self-denial, but always for an end. Life was to be surrendered, but only that it might be gained. The disciples were to be with men and trained in life, but with divine help and high ambitions.

This is the Christian position, the simple acceptance of both sides, looking with clear eyes on the whole situation. . . . To see how completely the antagonisms of life are accepted we need only think how the heart of the Christian faith can be expressed by the word *Reconciliation*.

### A Completed Dictionary of Architecture†

The third and concluding volume of this important book of reference and treasury of practical information justifies what we have already said, in noticing the first and second volumes, of the value and success of the work. It is full, comprehensive and practical, and for its welcome addition to our resources for refer-

ence thanks and congratulation are due to Dr. Russell Sturgis and his assistants. The whole book has appeared in less than a year. Its mechanical execution is all that can be asked, with large and clear type, admirably illustrative and often remarkably beautiful pictures.

In the handling of the various topics practical utility, broad architectural knowledge and perception of beauty are blended. Take, for example, such an apparently unpromising caption as *Stair*, beautifully illustrated from the work of many countries. The historical element is prominent wherever it enters. More immediately practical is the account, under *Stone*, of the sources of supply and the qualities of endurance of different building materials. One of the most thorough, fresh and interesting articles is the long and fully illustrated historical account of architecture in the United States.

We are glad to have a work reflecting so much credit on American knowledge, taste, skill and power of co-operation brought to a happy and useful conclusion. The work will be almost indispensable for the architect and the student of art.

### The New Books

\* \* \* In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

*Quiet Hints to Growing Preachers in My Study*, by Charles Edward Jefferson, D. D. Pp. 214. T. Y. Crowell & Co. \$1.00.

Dr. Jefferson's papers are familiar to readers of this paper, in the columns of which some of them originally appeared. They are characteristically strong in thought and sensible in practical suggestiveness, dealing with many of the problems of human nature and parish work which pastors have to meet and solve. In the interest of our churches and their ministers we hope the book may have the widest reading.

*Joy in Service*, by Rev. George T. Purves, D. D., LL. D. pp. 98. Am. Tract Soc. 50 cents. The sudden death of the author of these sermons, just as he had gained a large place in the affection of his people and in the respect and admiration of New York, makes their publication timely. But in themselves they hold attention as earnest, thoughtful and eloquent presentations of Christian thought. There is a lifelike photographic portrait, and an original poem has been added, as well as the address of President Patton at the funeral of Dr. Purves. The book is beautifully printed.

*The White Stone*, by John McGaw Foster. pp. 118. Longmans, Green & Co. Devout and helpful Lenten addresses upon the ideals of the Christian life, delivered at the Episcopal Theological School in Cambridge.

*Evolution and Its Bearing on Religions*, by A. J. Dodson. pp. 268. E. P. Dutton & Co. \$1.25 net.

Frank, clear and interesting, but adding little to the discussion. The first part is an admirable presentation of the views of an extreme materialistic evolutionist. The author's infatuation with the doctrine is so complete that difficulties trouble him little. His usual method of solving problems is the one he employs on "spontaneous generation." He admits that its occurrence has not been proved, but he declares that it is going on all about us; for, if it is not, then evolution is not true; but evolution is true, therefore continual spontaneous generation is a fact. A fairer title for the book would be the bearing of materialism on religion. Denying the freedom of the will, the existence of the soul save

as an attribute of matter and the possibility of knowing a supreme being, he makes moral responsibility an impossibility. The last part of the book is mainly a revelation of his antipathy to Christianity.

#### LITERARY STUDIES

*Shakespeare as a Dramatic Artist*, by Thomas R. Lounsbury. L. H. D., LL. D. pp. 440. Charles Scribner's Sons. \$3.00 net.

One of the Yale Bicentennial Publications. Under the general title of *Shakespearean Wars*, Professor Lounsbury has planned a general history of the literary reputation and criticism of Shakespeare, of which this is the first volume. It deals in a very interesting way with the opinions of critics in regard to Shakespeare's treatment of the dramatic unities of time and place; his intermingling of the comic and tragic and his representations of violence and bloodshed; with late seventeenth century controversies; with alterations and with conflicting eighteenth century views of his work. It concludes with a chapter of historical and constructive criticism of Shakespeare as a dramatist and moralist which is of high value and suggestiveness. The second volume will deal with Voltaire as a critic of Shakespeare, and the results on the continent and in England of his opinions.

*The Beginnings of Poetry*, by Prof. F. B. Gummere. pp. 483. Macmillan Co. \$3.00.

Professor Gummere has treated a large scientific theme with remarkable knowledge, insight and success. His book is a study of the nature and origins of poetry as shown in its rise as a social institution. After an introductory chapter, he defines the limits of his work by showing that rhythm is the essential fact of poetry. He discusses the historic content of his study under the two distinctions of communal and art poetry. "It is a fact that poetry made by a throng, or made in a throng, or made for a throng, or made in whatever fashion but finding its way, as favorite expression, to a throng—and every theory of communal verse may be referred to one of these cases—is a quite distinct kind of poetry from that which is made by the solitary poet for the solitary reader." The argument abounds in keen and learned and often delightfully humorous criticism and elucidation of material gathered from the widest sources.

*The Meaning and Value of Poetry*, by Prof. William H. Hudson. pp. 31. T. Y. Crowell & Co. 35 cents.

A study of the uses of poetry as an interpretation of life, which we can heartily commend to those who are capable of appreciating the charm of literary art whether they have felt it or not. Professor Hudson's thought is clear, his manner is engaging, his enthusiasm delightful. It is a good book to put into the hands of young people who may be in danger of missing their inheritance in the things of the spirit.

*Hymns Historically Famous*, by Nicholas Smith. pp. 275. Advance Pub. Co. \$1.25.

Studies in the history of famous hymns, with portraits of the authors. Contains much interesting material put together in a very bright and readable fashion. Will be helpful in making the reader feel the vital humanity which is in all good hymns, springing out of the personal experience of the writers.

#### FICTION

*The Princess Cynthia*, by Marguerite Bryant. pp. 404. Funk & Wagnalls Co. \$1.20 net.

The penalties of playing with passion are drawn with real power and insight in this skillfully written story. The atmosphere is that of romance in an invented Arcadia. The country house of the Princess of Romanza with its gardens and forests affords an appropriate setting for incident, bright conversation and play of character. The men and women are individual, especially the princess and the hero, upon whose relations the action of the story turns, and there are many charmingly drawn scenes. The copy on our desk is over gaudy in its purple and orange cover, but the pages of the book are pleasant to the eye with good paper and clear print.

\* *Culture and Restraint*, by Hugh Black. pp. 360. F. H. Revell Co. \$1.50.

† *A Dictionary of Architecture and Building*. Vol. III, O to Z, by Russell Sturgis. pp. 1,211. Macmillan Co. Sold only by subscription.



## Bits from New Books

In *Spite of All*, by Edna Lyall. pp. 532. Longmans, Green & Co. \$1.50.

A story of England during the middle of the seventeenth century the period of the Civil War. The bitterness of a struggle which divided families, friends and lovers is vividly pictured, while the cruelties and outrages of the war are brought out in bold relief. The high moral tone of the book and its historical accuracy will commend it to the better class of novel readers.

*The Shoes of Fortune*, by Neil Munro. pp. 344. Dodd, Mead & Co. \$1.50.

Paul Grieg, the hero of this story, tells in simple, straightforward Scotch fashion of his manifold adventures by sea and land during the middle of the eighteenth century. Prince Charles Edward and Miss Walkinshaw (the famous Flora McDonald) are prominent characters, while a part of the Jacobite romance gives the historical setting, so popular at present.

*The New Americans*, by Alfred Hodder. pp. 472. Macmillan Co. \$1.50.

The characters in this novel are principally women, and a more disagreeable set it would be difficult to find. Each illustrates in her conduct "the current American conception that a woman is by birthright something for some one else to dedicate herself to and to do things for." Her one aim is to get what she can out of the men. She is brilliant and clever, but hard-hearted and unscrupulous. Her dominant passion is ambition. If this be a true picture of the "new woman," may God have mercy on America.

### FOR YOUNG FOLKS

*The Belt of Seven Totems*, by Kirk Munroe. pp. 326. J. B. Lippincott Co. \$1.20 net.

A vigorous and wholesome example of historical fiction for boys. Mr. Munroe has taken the life of the Indians of New England, Northern New York and Canada, just before and during the first European landings in America, as the theme of his story and introduces in a very natural and effective way men as far apart in race and purpose as Champlain and Winslow. He offers his plot as a possible solution of one of the puzzles of early New England history. He has a genius for stories of adventure and has succeeded admirably in a fresh field. The boys and girls who read the book will get a good impression of the conditions of life in New England when the Pilgrims came which will serve them well in further readings of American history.

*Mistress May*, by Amy E. Blanchard. pp. 231. G. W. Jacobs & Co. 80 cents net.

The pleasures and experiences of a little group of American children, told in simple and wholesome fashion and representative of our best national traditions of home management. A good book for little children in Sunday school libraries.

*In Ships of Steel*, by Gordon Stables, M. D. pp. 316. E. P. Dutton & Co. \$1.50.

A boy's book of life in the British navy. The actors are manly fellows, and the adventures, though exciting enough, are not impossibly sensational. The book is well written, with full knowledge of the subject and a pleasant undercurrent of humor.

*The Elf-Errant*, by Moira O'Neill. pp. 109. Macmillan Co. \$1.25.

A reprint of the delightfully entertaining adventures of an English fairy who wanders to Ireland. The play of national character is indicated with much fancy. It will please children, and so many of their elders as are able to enjoy subtly humorous characterization and dainty imagination.

*The Rosamond Tales*, by Cuyler Reynolds. pp. 284. L. C. Page & Co. \$1.50.

Bishop Doane introduces these stories for children between the ages of four and twelve, with a brief statement of the limits which should be regarded in asking a child's attention. We cannot think the stories themselves successful or interesting in any marked degree. They have an air of being written down to meet the childish mind, and the style is rather wooden. Writing stories for little children, indeed, is one of the tasks of genius. We suppose it is a printer's error which makes the author say in his preface, "The training which has made me presumptuous to undertake this particular line of work." Many of the pictures would greatly please children.

### The Religious Instinct

The religions of the world have not been suggested, however they may have been used by craft and ambition. They have sprung from instinctive aspirations in the soul, reaching toward persons and realms supernatural, as surely as geysers, flinging their strange and steaming columns through icy airs, have taken their impulse from profound and energetic subterranean forces. If anything, therefore, seems native to man it is this tendency to affirm the invisible and to reach in desire toward systems of being surpassing ours. If the instinct, so general, is not a real one, or if there is nothing in the facts of the universe which furnish foundation and argument for it, it is hard to infer anything with confidence from such a deceptive mental constitution.—*From Orations and Addresses*, by Richard Salter Storrs.

### A New England Taint

There is a taint in the New England blood, and you have it, and you must fight it. It is a suspicion of the motives of a good deed which will often poison all the good effect from it.—*From The Portion of Labor*, by Mary E. Wilkins.

### A Neglected Duty

We are bound to be polite and self-sacrificing, but bound also to let others deny themselves for us. We are bound to give, but no less to receive.—*From Thoughts for Every-Day Living*, by Matthias D. Babcock.

### The Way of Power in College Life

One of the first aims of college life is increase of power—be he scholar or athlete, the sound undergraduate learns to meet difficulties. "Stumbling-blocks," in the words of an admirable preacher, "become stepping-stones." It is a short-sighted kindness that keeps in college (with its priceless opportunities for growth and its corresponding opportunities for degeneration) a youth who lies down in front of his stumbling-blocks in the vague hope that by and by the authorities will have them carted away.—*From School, College and Character*, by LeBaron Russell Briggs.

### A German Necessity

"Well, my dear, it comes to this," said Frau Klopp: "if you want to stay in Germany, you must learn to make tough meat tender."—*From Cynthia's Way*, by Mrs. Alfred Sidgwick.

### The Flowers of Mt. Tabor

I have spoken before of the flowers of Palestine, but never in any other spot did I see their equal for loveliness and frequency. It is scarcely too much to say that here for whole miles it would have been difficult to throw a shilling at hazard without its falling on some beauteous bloom. Everywhere the turf was carpeted with them, in a pattern of glorious colors such as no man could design or execute.—*H. Rider Haggard, in A Winter Pilgrimage*.

### Himalayan Roses

On this barren mountain side, as in many other similar places in Ladakh, where not a drop of water, nor a sign of moisture or of any other vegetation could be seen, the desert monotony was often relieved by luxuriant wild rosebushes, so covered with blossoms of every shade of pink, from faintest pearl to deep crimson, that stems and branches could hardly be detected. The toneless surroundings enhanced the brilliancy with which these color gems flashed upon the eye.—*From In*

*the Ice World of the Himalayas*, by F. B. and W. H. Workman.

### Father and Son

Nestle usually made his appearance with a bodyguard of maidens who kissed him shamelessly, and then, catching sight of an anxious face peeping through the laburnams, he would dash down the walk and, giving his slaves a last wave, disappear round the corner. The minister used to take a hasty survey lest they should become a sport to the barbarians in a land where for a father to kiss his boy was synonymous with mental incapacity, and then—it was a cat of a girl who oversaw the meeting—they hugged one another for the space of a whole minute, in which time it is wonderful what can be done if your heart is in it, and your hat is allowed to go without care.—*From Young Barbarians*, by Ian Maclaren.

### A Worthless Life

Hers was merely one of a million lives in which man can find no fault and God no fruit.—*From The Velvet Glove*, by Henry Seton Merriman.

### The Training of the Preacher

The truth is—for preaching you want general culture rather than special culture. Great refinement, extreme accuracy are useless in what must be in its essence an appeal to the feelings. However one may argue in a sermon, it must all center itself in the closing appeal to religious feeling. And the force of this appeal can only come from a power of sympathy—the one power lacking in "dons," and weaker in men, I think, as they grow into some special subject of study. The croquet you despise, the cricket, the frank mingling with all the joys and sorrows of men and women about them—this is the real training of the preacher.—*From Letters of John R. Green*.

### A Story of Lincoln

Mr. Lincoln listened in silence to the girl's story, and then carefully examined the petition for a pardon which she handed him, and which bore the signatures of a few persons who had formerly known her brother. This done, he studied her tear-stained face and the threadbare garb which spoke her poverty. "My child," said he, kindly, "you have come here with no one to plead your cause. I believe you to be honest and truthful, and"—this with emphasis—"you don't wear hoops. I will spare your brother."

Mr. Lincoln's last official act was to pardon a man under sentence of death.—*From Washington, the Capital City*, by Rufus R. Wilson.

### Pathos and Poetry

The short story commands pathos to an almost intolerable degree; Balzac's heartless daughters bring old Pere Goriot close to the plight of Lear, so far as this pathos is concerned; and when Ibsen wishes to touch the quick of things in a play, he does well, from his point of view, to discard jingling verses and to use the prose of common conversation, thus bringing one face to face with the pathos of bare and actual life—very actual and very bare. Pathos, indeed, all these prose triumphs show and pathological is the word for them. They belong to surgery. Poetry, recoiling from bare and actual life, has a very different function. Significant is the popular use of this word, poetry; when one says that the poetry has gone out of one's life one means that something very like Ibsen has come in, that one can no longer idealize life and can see it only in its flatness and bareness. The cadence of those feet has ceased and with it the hint of consent and sympathy.—*From The Beginnings of Poetry*, by Francis B. Gummere.

## In and Around Chicago

### Presbyterian Ministers Studying the Situation

Monday morning, in response to an invitation issued by some of the Chicago brethren, most of the Presbyterian ministers living within a hundred miles of the city met together in the Covenant Presbyterian Church to discuss measures which ought to be taken to deepen the spiritual life and increase the efficiency of the churches. The sessions began Monday afternoon and extended through Wednesday. The interest in the object of the conference was apparent from the first day to the last. No fanatical measures were proposed, but it was suggested that the prevailing condition be recognized, and that ministers themselves first of all seek to strengthen their own spiritual life, and, above all, to be in a frame of mind which will make it natural for them in their sermons to urge men to become Christians.

In one of his addresses Dr. Herriek Johnson of the McCormick Seminary said that a part of the present lack of interest arises from the fact that ministers do not preach with any direct purpose of convincing their hearers of sin and securing their conversion. He asked them to look over the list of their sermons for the last four or five years, and see if the topics discussed do not confirm his statements. So large and earnest a conference on matters so serious will certainly be productive of good. Yet enough was said to show that the conditions are by no means hopeless, or even discouraging. Gratifying results have been secured in many of the churches, and there have been many striking illustrations of Christian devotion among their members.

### A Pioneer Gone

In the death of Mr. John Howard Bryant, at the age of ninety-four, the town of Princeton and northern Illinois loses a prominent and honorable citizen. He was one of the earliest settlers of Bureau County, and one of the makers of the town in which he resided. A brother of the late William Cullen Bryant, he was himself a poet of no mean ability. All his life he was deeply interested in politics, and in the early discussions of the abolition was always on the side of freedom. He was one of the founders of the Republican party, was a member of the

convention which nominated General Fremont for the presidency, and also of the one which nominated Abraham Lincoln. Under the latter he served for a time as collector of internal revenue with headquarters at Peoria. In 1872 he supported Horace Greeley. His home was on the outskirts of the town, and was beautiful for situation. In it the more famous brother was a frequent visitor.

### Sunday School Work

The missionary department of the Sunday School and Publishing Society in the Interior has had a good year. Twenty new schools have been organized, all in needy, yet promising, places. Nearly half of them have already grown into churches. Seventy other schools have received aid. Bohemians, Poles, Finns, Scandinavians, Germans and Russians ask for and obtain assistance, and the gratitude they express for it is always touching and rewarding. Mr. Hayes, in the mining district of Illinois, has had a successful year, and reports that of the ten churches as the result of his work eight of them have sprung from Sunday schools. The children of miners are easily reached and are more than willing to do their part toward securing for themselves church privileges. Experience in the Interior as well as further West proves that there is no more successful way of giving the gospel to the destitute than by the agency of our Sunday School Society.

### New Work for the Y. M. C. A.

In addition to its efforts to reach young men of the better classes, and to aid them in supplying the deficiencies of their education, three steps in advance are proposed. The first is the erection of a hotel in the central part of the city, somewhat after the plan of the Mills Hotel in New York, in which young men with limited means can lodge and obtain wholesome food at moderate expense. It is thought that such a building, costing about \$100,000, would pay a small profit, and meet a rapidly growing demand. Another scheme is to erect in the outskirts of the city, or in its residence part, a house which can be used by boys from twelve to sixteen, who are in school, or are on the streets, or are at work. The feeling is that the age named is the most dangerous through which one passes, and that hitherto little has

been done to guard against the dangers which beset it. Furthermore, since in later years the association has done little for wage-earners, especially mechanics, it is proposed to make an effort to reach them. They say truthfully that as at present conducted the association does not meet their wants. As it has been successful in meeting the demands of railroad men, so it is believed it can be in dealing with those who are classified as working men. This proposal is under consideration with every prospect that something will come of it. At present the central department of the association, in addition to its other work, is giving instruction through its various classes to nearly or quite two thousand young men every year. It employs the best teachers it can secure, and is in reality a common people's college. Through its Monday lectures it is giving the public the result of the best thought on topics of world-wide interest.

### Dr. Bartlett Winning His Way at the First

The universal testimony is that Dr. Bartlett is the man for the place. He has the rare faculty of interesting his people in the work which must be done in order to win people, and when people have been persuaded to enter the church he knows how to create in them a desire to come again. Audiences have greatly increased. Thoroughly loyal to the memory of the ever lamented Goodwin, his methods so differ from those of his predecessor as to render any comparison between them unnatural and almost impossible. The gospel preached is the same as of old, though clothed in the language of today and illustrated in ways so striking as not easily to be forgotten. Sunday evenings Dr. Bartlett has been preaching a series of sermons on Biblical characters, and at the close of the service each person present has received a picture with which to associate the sermon. Dr. Bartlett excels in the variety he introduces into the services, and yet in all that he does he impresses one with his sincere desire to present the gospel as the only ground of hope for the world. He is as happy in his work as the church and congregation are in having him with them as their leader.

Chicago, Jan. 18.

FRANKLIN.

## In and Around Boston

### Y. M. C. A. Midwinter Dinner

All that an attractive list of speakers and guests, delicious viands, a daintily printed menu, a pervasive spirit of hospitality and careful attention to details could do to make the ninth annual reception and banquet of the State Executive Committee of Y. M. C. A. of Massachusetts and Rhode Island a success was done. The natural result followed, and the 200 fortunate guests who filled the large banquet-room at the Hotel Somerset last week Tuesday evening went home not only cherishing the memory of a delightful evening, but more fully aware than ever before of the extent and value of the work that is being done in these two commonwealths in behalf of young men and boys. These midwinter dinners have come to be an important institution, bringing together friends and supporters of the association activities from a wide section, promoting a sense of unity in endeavor and often initiating notable forward movements.

Henry M. Moore, who may fairly now be considered the Y. M. C. A. patriarch of the state, was detained at his home by a fractured wrist. The old guard on the executive committee was, however, admirably repre-

sented by Frank O. Winslow. The new blood, which has wisely been brought into the committee, found expression in the eloquent and appropriate address of D. Chauncey Brewer, now chairman of the committee, who presided. Certainly under his direction the interests so dear to Durrell and Moore and other of the former leaders will be conserved and advanced. He made it clear that the committee proposes to do all in its power to prevent wreckage of young manhood in every nook and corner of the state. The appointment during the year of a special secretary to look after the small towns means, if the plan is fully worked out, some Christian guardianship of every country boy who drifts cityward.

The notable speech of the evening was that of W. F. McDowell, LL. D., formerly chancellor of Denver University and now at the head of the publication department of the Methodist Church. He was a student of Boston University a score of years ago, and in the meantime has grown to be one of the ablest and most winning men of the Methodist Church. Certainly if this section of the country was ignorant of his gifts as an after-dinner speaker, he will not be an unknown

quantity hereafter. His delivery is easy and colloquial, his wit abundant and nimble, his perception of the demand of the age in which we live keen and his spirit hopeful and enterprising. He laid stress on the desirability of prosecuting with equal energy both the city and country work and of scattering association seed with liberal hand.

Ex-Governor Rollins of New Hampshire and Governor Kimball of Long Island sat at the table of honor, and the latter made a few remarks. The immediate purpose of the meeting was well served by the literature at each plate, which stated in a nutshell the scope and aims of association work in the two states. Several of the speakers referred to the remarkable educational work being done, Boston, with its system of classes, standing first in the world. The state building on Tremont Street has still on it a mortgage of \$79,000, but it could easily be sold for \$175,000. During the last year \$12,000 was paid on the debt. This table gives an idea of the present status of the association in Massachusetts and Rhode Island:

58 city and town associations.  
22 associations in educational institutions.  
5 railroad associations.



49 boys' departments.  
28,450 members.  
138 salaried officers.  
27 members of district committees.  
1,598 volunteer committee men.  
47 gymnasiums.  
34 buildings valued at \$2,506,000.  
142 Bible classes (weekly).  
182 men's meetings (weekly).  
126 educational classes (weekly).  
55 women's auxiliaries, with a membership of 7,300.  
214 corresponding members in unorganized towns.  
An island of sixty acres near Friendship, Me., for camping purposes.

These are the four chief needs at present:

(1) A college graduate as college and educational secretary. (2) A small-town secretary, to make association work efficient in every corner of the two states. (3) A secretary to look after boys' work, which promises remarkable results in return for reasonable effort. (4) Equipment for boys' camp at Moody Island and for army work.

#### Berkeley Temple and Its New Leader

The members and friends of this church, including representatives of sixty sister churches, on the afternoon of Jan. 16 listened to a simple, straightforward, clear-cut statement of experience and belief from their pastor-elect, Rev. William A. Knight. His exaltation of the spirit over the letter of the law, and his quick recognition and discarding of non-essentials indicate his fitness for wise leadership; while his large conception of service yet delicate perception of the rights of brother pastors and members of other communions give promise that he will be as well loved outside his parish as within it.

In the evening the appropriate and satisfying service included a sympathetic sermon by Dr. W. H. Davis, inspiring prayers by Drs. Anderson and Noble, words of affection and regret from Deacon Holmes of Mr. Knight's last parish in Fall River, and of hearty welcome and support from Drs. Thomas and Gordon. The large, kind and tender spirit shown by the latter—a combination of the fatherly, brotherly and friendly—was a memorable manifestation of fellowship worth going far to see.

Mr. Knight came to our denomination from that of the Disciples. Hiram College and Western Reserve, with Oberlin Seminary contributed to his equipment, and pastorates in Cleveland, O., Saginaw, Mich., and Fall River, Mass., with settlement work in Chicago, have enriched his experience. He is thirty-eight

years old, but with slender, erect figure and smooth, clear-cut face looks younger. He has a rich, resonant voice, is dignified and well poised in the pulpit, modest and genial in conversation. In anticipation of his coming the church raised about \$430 on a recent Sunday to clear up its obligations for current expenses.

#### An Unanswerable Argument for Missions

There could be no more graphic picture of India's need of Christianity than that presented at the Ministers' Meeting on Monday by Mrs. Abby S. Burnell, formerly a missionary there. She impersonated a high caste Brahman woman, and told the story of her conversion through educational and missionary influence. A large audience listened with great interest.

It was announced that President Pritchett of the M. I. T. will address the meeting Feb. 10 on the The Student Problem in the Great Cities. Probably some light will be thrown upon Technology "Kommers" at that time.

#### A Fine Mural Decoration

On the first day of the new year the public had an opportunity to see the first of several fine decorative historical pictures which ere long are to adorn the walls of the state capitol on Beacon Hill. It is a large panel picture, placed in the Senate staircase above the entrance to memorial hall with its triple archway, and it represents James Otis making his famous argument against the Writs of Assistance in the old town meeting house in Boston, in February, 1761. The artist is Robert Reid, a native of Stockbridge, Mass., whose art education began in Boston, and whose work at the Columbian Exposition and in various public and private buildings in New York has given him high standing as an artist. In conceiving his treatment of the historic scene Mr. Reid had to aid him the detailed and lifelike description of the event depicted written by John Adams to William Tudor. Hitherto Mr. Reid has been conspicuous for imaginative, symbolical creations. In this picture he is realistic without being too much so; his coloring is rich without being loud. Everything extraneous is excluded, and the attention of the spectator is at once riveted on the scene and its import. Later comes recognition of the fine artistic quality of the workmanship.

any reason to expect. He was in the hospital at first for fully six months, enduring several operations, and when he left was able to get about only by the use of crutches. He is on a year's leave of absence from Plymouth Church, and all are hoping that when it expires this spring he will be able to resume his duties there.

#### Another Storrs Memorial

The ascension window opposite the pulpit in Pilgrim Church, Brooklyn, was dedicated Jan. 19, and this largest of the memorials to Dr. and Mrs. Storrs adds much to the beauty of the church interior. The illustration, while showing the design, conveys little idea of the richness of the glass, the beauty of drawing,



The Storrs Ascension Window

and the delicacy of coloring. It is one of the largest stained glass windows in this country, is full of religious suggestion, and adds much to the impressive dignity of this historic church. The service at which it was unveiled was in part made up of extracts from Dr. Storrs's sermons. The congregation rose and faced the window and, while they sang "For all the saints who from their labors rest," the curtain was lowered.

#### Consecration of Bishop Burgess

The Rt. Rev. Dr. Frederick Burgess, for four years rector of Grace Church on the Heights, is the new bishop of Long Island. The consecration took place in his parish church, Bishop Potter being assisted by Bishops Brewster of Connecticut, Lawrence of Massachusetts, Doane of Albany and Davies of Michigan. The service was exceedingly plain. Some parts of the office, common both to it and to morning prayer, were said, while in the same church they are usually sung. Bishop Doane of Albany in his sermon inveighed against ritualism, declared the Episcopal Church to have far more in common with Protestant than with Roman ecclesiology, and congratulated Bishop Burgess with having ready to hand diocesan machinery which most bishops possess only at the end of their episcopates. The new diocesan expects to have an office in Brooklyn, but, like his predecessor, will reside at Garden City, where are cathedral, schools and bishop's house, all provided with Alexander T. Stewart's money.

C. W. A.

## In and Around New York

#### The Church Recessional

Broadway Tabernacle is not the only church to be disturbed by incessant noise and other changed conditions, and to find it wise or essential to move. The New York Central Railroad, in its policy of reform after disaster, in securing property for a local service to reach a railway terminal beneath its present Grand Central Station, has bought an Episcopal chapel, a woman's hospital, a Lutheran church, and has set into a state of unrest a Swedish Methodist and a Hebrew congregation. The Pennsylvania Railroad, in its cross-town project, including underground station in Thirtieth Street, has been buying churches, or trying to do so, in many quarters. Congregations affected are two Presbyterian, a Methodist, a Roman Catholic and a Baptist. One of the Presbyterian churches is the North, of which Dr. Rossiter, now with the McAll Mission, used to be pastor, and the other is Christ Church, which is part of the Brick Church system. Counting churches and chapel, hospitals and asylums, property worth \$2,500,000 is involved, and there promises to be a new lining up of institutions on Manhattan Island, between Twenty-eighth and Thirty-fifth Streets.

#### Central's Generosity to Its Ministers

The annual meeting of Central Church,

Brooklyn, was marked by two surprises, one the raising of Dr. Cadman's salary from \$7,500 to \$9,000, the largest paid to any Congregational minister in Brooklyn; the other, the resignation of Mr. W. P. Harmon, the pastor's assistant, who did such good work for the church in the interval between Dr. Behrends's death and the engagement of Dr. Cadman. The trustees heartily commend Mr. Harmon's services, and their recommendation that \$500, in addition to his salary, be paid in token of the appreciation of the congregation was unanimously approved. The increase in Dr. Cadman's salary was made in appreciation of his success in the ten months he has served Central Church. Receipts have been \$23,250, and the gifts to local and national benevolences included \$2,315 to the American Board.

#### Mr. Porter's Condition

Rev. Horace Porter, whose bicycle accident of over a year ago had left him unable to walk, has just undergone a serious operation in a New York private hospital. The result will not be known for several weeks, but Mr. Porter's general health is good and his physicians have every hope that he will have the use of his legs again. The greatest sympathy is felt for him by all who know him, for it seems that he has suffered much more from an apparently slight accident than there was

## New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D.D., Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

### Why Permit the Saloon to Return

The sudden exit of the saloon from New Hampshire has been a wholesome exhibition of the majesty of the law. The feeling of relief from a compromise that was becoming intolerable is exuberant and almost universal. The most ardent friends of the saloon join in the outburst of loyalty to law—hiding their defeat by shouting from the housetops that a license law is now near at hand. For the moment the stampede is on, and scarcely a voice is lifted up to defend the existence of the saloon in defiance of law. The demonstration of the peril and impotence of the liquor traffic in violation of law is complete. The ease with which all saloons in a city or town are closed at the command of court and executive is a revelation.

The inevitable has happened. The "Healey system" was a compromise that in its day commended itself to many as a practical expedient. It placed a rigid restraint upon the insatiable and ineradicable thirst for drink. It should not be forgotten that the sixty tolerated saloons in Manchester were reached by a process of reduction. The traffic was squeezed within these limits. The harm came when the people consented that the evil should have liberty to this extent. That was contempt of law, and sooner or later the system was destined to fail.

The insecurity of the liquor traffic in New Hampshire, so perfectly demonstrated, ought to win general approval for the prohibitory law. No one who knows anything of the power of the drink habit expects that liquor will be banished and made inaccessible. Under a prohibitory law now one and now another evasion will prevail, but it is better for the state to compel the wretched business to depend upon an evasion of the law than to allow it to intrench itself under the law. To give the traffic no legal standing, to drive it into dark corners, to force it to run risks of financial ruin, to make every vender tremble continually, is a wholesome and righteous and honorable policy of the state. It has never been true that New Hampshire has been playing a farce; she has been carrying forward a great drama which has now reached a crisis of thrilling interest—an issue which was in the plot from the beginning.

The wisdom of the prohibitory law is not open to question as it applies to those towns in which it has been enforced. It has been a great boon, not only to the distinctly rural towns, but to places like Exeter and Littleton, which for some years have not tolerated the saloon. If it is now demonstrated that in cities the saloon is impotent before the law and has no standing but that of an enemy of society, why should a new law be enacted? There is no reason for changing the law except to make a proscribed business respectable, a perilous business safe, and an irregular business normal. When a destructive traffic is odious, hazardous

and driven to evasion of law, the state is far advanced in throttling it. The state having vindicated its authority and asserted the majesty of the law, it does not appear why new and favorable terms should be granted its prostrate enemy, nor for what reason the law should be repealed to which the only known objection is the impossibility of its rigid enforcement. The saloon, being driven out, may be left to make its way back by what method it can; certainly it is not for the state to plan for its return. Why, indeed, should it return at all? When an enemy takes fright and flees, it is not the time to talk of making concessions; it is the right moment to turn the key in the lock.

### Changes in the North Country

With unaffected sorrow the church at Lancaster parts with Rev. P. F. Marston, recognizing his fitness for a larger field and wishing him God-speed. He was dismissed Jan. 15. On the last day of the old year the new pastor at Lisbon, Rev. J. B. Sargent, was installed. Prof. C. F. Richardson of Dartmouth, his friend and classmate, preaching the sermon. His statement of belief was unconventional, original and earnestly evangelical, couched in terms of experience rather than of abstract thought. Mr. Sargent has not yet completed his fifth year in the ministry. Graduating with honor from Dartmouth in 1892, he taught mathematics two years in a Missouri college. Further study at Hartford Seminary was followed by a pastorate of nearly four years at Hampden, Mass., and one of less than a year at Thorndike, Mass. The elements seemed not to take kindly to his coming to Lisbon. On his first Sunday the village took fire, and a large part of the business section was destroyed. On the night of the council a bitter storm raged; two members of the council lost their way and were in their sleigh till nearly morning.

At Berlin, where Dr. R. C. Flagg has been pastor for several months, twelve new members were added at the last communion. The minister has a class in the Sunday school studying comparative religion. At West Lebanon a number of changes made in the past two years have approved themselves on trial. The last is from rented to free pews. The experiment of discontinuing the Y. P. S. C. E. and making more of the midweek service has proved successful. Recently a home department of the Sunday school has been organized with about fifty members. The church has signalized the close of Rev. P. P. Womer's second year of service by raising his salary \$200.

Colebrook is holding union meetings with the Methodists in the Town Hall, with promise of good results. At West Stewartstown, also, there are signs of promise. The church, through unfortunate experiences, had lost the respect of the community, and for ten years but one member had joined. The first of January, however, twelve new members were received, and religious interest is deep and general. A number of men have formed a pastor's Bible class, and an Endeavor Society is forming. The organization of the church, which had almost lapsed through neglect, was renewed and modernized by the election of regular officers, the adoption of standing rules and the revision of the covenant and of the membership roll. The new pastor, Rev. H. R. McCartney, is confident

that a period of large service and honorable prosperity is before the church. W. F. C.

### Two Prosperous City Churches

The present attention to conditions in New Hampshire cities, in which the order of the court has brought to light the existence of many saloons, makes it opportune to chronicle the effective work of two city churches. That in Rochester has had a prosperous year under the leadership of Rev. H. A. Blake. An efficient committee of young men has brought the parish to the end of the year with a surplus in the treasury and a debt of nearly \$800 paid. Religious instruction of the young people by the pastor, with a more general organization in view, supersedes the Endeavor Society. Congregations are growing, and harmony and loyalty attest the rising interest.

First Church, Manchester, devoted the evening of Jan. 8 to an enthusiastic celebration of the achievements of the two years during which Rev. Thomas Chalmers has been its pastor. These have seen 180 families added to the parish and 139 members added to the church. A canvass of the city has been made; the support of a missionary has been assumed; a system of catechetical instruction has been thoroughly used. Mr. Chalmers stands distinctly for the parochial idea of the church, a conception fully expounded by him in an article in the January *Bibliotheca Sacra*. The latest enterprise in the new direction is the preparation, in conjunction with Rev. J. Bunyan Lemon, pastor of the Baptist church in Manchester, of the Rainbow Series of Sunday School Lessons, described in an editorial paragraph on page 000. Under all the conditions First Church could hardly be expected to enjoy this success and leadership and promise in silence, and her expression of confidence and gratitude was wholesome for church and pastor. W. L. A.

### Later Enforcement of the Liquor Law

In Concord not only club-houses have been raided in the interest of prohibition, but the mayor has ordered the city marshal to notify every one who holds a license, including the druggists, to stop the sale of liquors from this time forth. The holding of a license is considered evidence of the purpose to sell illegally. The resort to kitchen bar rooms will also be stopped.

At Dover two days were given the keepers of the 250 or more places where it was supposed intoxicating beverages were sold to go out of business. As a result this is also a "dry" city.

Portsmouth, too, the great beer-brewing city of New England, on Jan. 14 was made a "dry" city for the first time during the last half century. Many of the saloon-keepers did a rushing business up to the time set for closing. At Somersworth and Franklin, also, the sale of liquor has ceased.

Through the county solicitor every town in Rockingham County is said to have been covered with notifications to stop the sale of liquors. Other parts of the state are responding to the demand for suppression. Even the sale of hard cider is not exempt from prosecution. N. F. C.

[For other New Hampshire news see page 140.]

He who dwells in the brightest light casts the darkest shadow, and he who lives nearest Christ sees his sin the plainest.—Miller.



## Washington State

Consulting State Editors: Rev. Edward L. Smith, Seattle; Rev. Austin Rice, Walla Walla

### Stop That Man

What an opportunity is afforded talented and consecrated young men in the universities today to give their lives to promoting the rule of Christ in the national life of tomorrow! In Washington and northern Idaho are many communities with no gospel at all, or at least no intelligent, commanding and nourishing gospel. If they had a gospeler who was their equal in intelligence and their superior in training they would in almost every case welcome him, flock to his standard and soon support his work without a penny of missionary money. They are ready to listen to the man who can interest, teach and inspire them. They appreciate his value and will respond in hard cash when aware that they are getting a genuine man.

Such a man would need time to make such a place for himself, but not a long time. He need not wait for the C. H. M. S. to commission him and guarantee his salary. Here are the communities—farmers, miners, lumbermen, traders—and in many cases they are living and their children are growing up without any real touch with the gospel. They will listen when the true voice speaks and a generous support will be given. And in the universities are the Christian young men of talent to speak winningly as well as to think clearly, who have been well born and trained into some conception of universal sympathy, and who, may we not be sure, are actuated by motives of patriotism as well as of high devotion to Christ. Could they but feel the thrill of the opportunity and throw themselves into it for life with the same abandon and enthusiasm with which they gave themselves to the Spanish war for a few months, it would certainly be one of the most promising movements of the new century.

To give a single instance: Across the sound from Seattle is one of the largest, some say the largest lumber mill in the world. The bookkeeper is a Methodist, but has joined the little church which we have just organized there. He says that the community numbers 1,200. Its only religious service thus far has been the Sunday evening meeting held by our minister, going from Seattle for it and back Monday morning, and a little Sunday school. But there are hundreds of men in the mill and in the shipyard, companionable and brainy. The management, representing large capital, stands ready to give a lot, to help with a building and promote the good work. "What we want," says the bookkeeper, "is a minister of tact and intellectual power who can command that situation, cement all interests and promote the real religious well-being of that community."

Where is he? He is not the man who has failed East, where men go to church from force of habit. Nor is he the theologian about whom there is the least shake of the head. He may be in the seminary or more probably in the university—the man of the best training, the best head and the best heart. But wherever he is, the

Lord wants him here. Send the recruiting officer to stop that man and draft him without delay, that he may be the gospeler of the coming America.

### The Real Northwest

Away up in the corner of the country Congregational work is prospering. Whatcom, Rev. R. K. Ham, pastor, is easily self-supporting, and is preparing to begin a new building this month. Funds are nearly provided. Four thousand friends outside have been asked to contribute each a quarter, and fully \$900 is expected from this source.

Still more Northwest we have a new church of twenty-five members, organized two months ago in a fertile farming community called Pleasant Valley. They have been holding services in the schoolhouse, but will soon worship in their own new building. Rev. H. W. Young of the C. S. S. and P. S. has been assisting, making out the bill of lumber, superintending carpenters and handling hammer and saw with the best of them. Practical work that! It is a fine community, with no other church privileges. Rev. D. G. Curry has recently taken charge of this field and Blaine.

Everett, which entertained the Puget Sound Congregational Club on Forefathers' Day, importing Dr. F. T. Bayley from Denver for the address, has grown rapidly in the last few years, but principally in a district remote from our church. To meet this condition the church is planning to start a new movement in what is known as the Bayside of the city. A lot has already been secured and a Sunday school organized, with Mr. G. P. Merrill as superintendent. Ex-Governor McIntyre of Colorado is actively engaged in this new work. Rev. R. B. Hassell is pastor.

Our work at Fairhaven, well nigh dead, has been revived. Here a good building has stood closed for about four years. But there has been a rapid inflow of population during the past two years, and now Rev. M. W. Morse from Crete, Neb., is giving himself with great diligence to resuscitating the work. He is also pastor at Ferndale.

#### SEATTLE CONGREGATIONALISM

Seattle has set out to rival Chicago as a center of Congregationalism in the West. A City Missionary Society has been organized, to keep its eye on promising districts of the growing city and promote the organization of Christian work as rapidly as possible. The hope is that the Seattle churches will be able to support a missionary, who shall give his entire time to fostering and developing work in such points, to the end that Congregational churches and the blessings thereof may be in evidence in that great future which Seattle confidently expects.

Invitations are out for councils to recognize the two new churches recently organized at Brighton Beach and Port Blakely. Rev. C. A. Osborne of Lake Geneva, Wis., is temporarily in charge of the former field.

#### TACOMA ASSOCIATION

Congregations are steadily increasing at First Church under the efforts of Rev. E. T. Ford. An interesting feature is a business men's class under the pastor's lead, which discusses varied topics of interest to men, independent of the Sunday school lesson, as, for example, The Pros and Cons of the Canteen. A Men's Club is also recently started.

At Olympia, the state capital, the usual calm of the winter without legislation has been disturbed by the sudden death of Governor Rogers, and the inauguration of Lieut.

Gov. McBride to fill the vacancy. Governor Rogers, the fusion candidate of Democrats and Populists, was the only candidate on their ticket to win re-election a year ago. The entire state administration now becomes Republican.

Rev. E. R. Loomis, pastor at Olympia, has been called to remain a second year. Rev. O. B. Whitmore is leaving South Bend, but Rev. W. A. Arnold at Cathlamet, and Rev. W. E. Young at Kalama are bravely holding their ground on the Columbia River amidst conditions demanding much self-sacrifice.

#### THE COAST CONGRESS

It will meet with Plymouth Church, Seattle, July 10-15. The executive committee are holding frequent meetings, making plans and program. Dr. Bradford hopes to accept the committee's invitation to make the opening address. Other notable visitors from the East are expected, but as yet no definite replies have been received. Assurances have been given of a larger representation of Southern California than attended the first congress in Oakland two years ago. Oregon ministers are interested and giving hearty co-operation, as are all the inland states on this slope, represented on the committee by Dr. J. D. Kingsbury. July is a delightful month on Puget Sound, cool and usually clear. There could be no more agreeable place for an Eastern minister to spend his vacation, incidentally attending the congress, taking the trip to Alaska and acquainting himself with conditions of the real West.

E. L. S.

### Eastern Washington

In Walla Walla County special services are being held in the Congregational church of Touchet, Rev. A. S. Olds, pastor; in Carpenter, Mrs. Elvira Cobleigh, pastor; and in First Church, where Rev. H. C. Mason of Pullman is conducting a two weeks' "special mission."

Forefathers' Day was observed to an unusual degree in this section:

The Inland Empire Club held a banquet in Westminster Church, Spokane. Addresses were given by President Penrose of Whitman College on The Pilgrim as an Educator, and by Dr. F. T. Bayley on The Pilgrim a Citizen.

At Dayton on the Sunday preceding Forefathers' Day three leading business and professional laymen delivered addresses on various aspects of the Pilgrim character, and on the next Sunday evening the pastor, Rev. J. D. Jones, continued the same theme.

At First Church, Walla Walla, the evening was observed by special readings from Webster's orations and Holmes's poems by Professor Hauerbach of Whitman College, and The Story of the Pilgrims, as given in Bradford's Diary, was told by the pastor.

At the annual meeting of Westminster Church reports showed the largest congregations in its history; all floating debts had been paid, and a generous addition was made to the salary of Dr. Wallace.

Rev. J. C. MacInnes, just ordained at Cheney, graduated from Amherst and studied later at Chicago University, Pacific Seminary and at Yale.

A \$1,000 clock for the tower of Whitman Memorial Building has been presented to the college by a donor whose name has not been made public. It will be illuminated at night by electricity.

A. R.

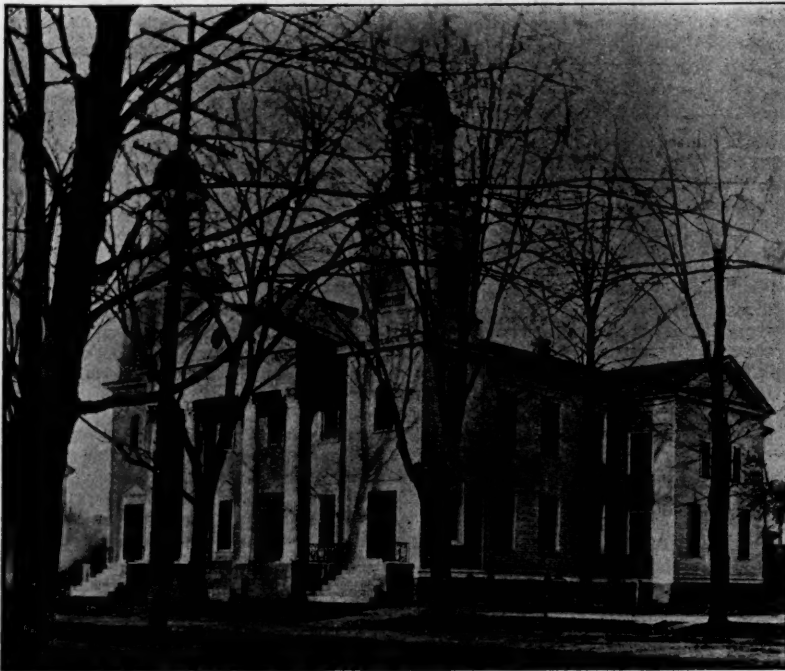
In the great London hospital which harbors from 13,000 to 15,000 patients yearly, eight religious services are held every Sunday, each lasting about twenty minutes.

### Rededication at Marietta, O.

With solemn gladness and notable tokens of the divine presence, the "Old First" Church entered, Jan. 12, its beautiful rebuilt edifice. The meeting house was dedicated May 28, 1809, of ample proportions for its time and of striking appearance, with its two equal corner towers. From time to time it has been

lain, dean of Marietta College, on The Old First Church and Christian Education.

The dedication feast was continued through the week, Monday being given to an interdenominational fellowship meeting; Tuesday to a reminiscent service; Wednesday an organ recital; Thursday a young people's service, with addresses by Rev. C. W. Carroll of Cleveland and Dr. McMillen of Chicago; and



THE "OLD FIRST" OF MARIETTA, O.

repaired and improved, but without change of its original form. Last spring, after much careful study of the situation, it was decided to retain the historic site and to rebuild the historic house. A transept was built out on either side, the general style of the interior being retained, the gallery was enlarged and improved, the vestibules were doubled in capacity and convenience, rooms provided for choir and pastor, a colonial front was added, a complete system of heating with natural gas was provided, and the church was furnished throughout in cherry. A magnificent Austin organ, having 1,645 pipes and seventy-three movements, was put in. This was the gift of two members in memory of Mr. Beman Gates, for many years choir leader, and his wife. The entire cost of improvement, \$19,000, as well as the \$6,000 for the organ, with insurance for five years, was paid in advance, and the dedication was absolutely without debt.

The first service in the rebuilt house on Sunday morning was the communion, with reception of over a score of members, and the assistance of two former pastors, Drs. Theron H. Hawks, 1869-83, and Cornelius E. Dickinson, 1883-96. In this service a deep and rising tide of spiritual power, felt by all, prepared for the great service in the afternoon, at which about 1,300 people crowded the fine auditorium. After the statement of the building committee, with presentation of the keys and response by the trustees, President George of Chicago Seminary preached the dedication sermon on The Great Teacher. This rose to the high level of the occasion, and worthily carried forward the spiritual uplift of the service of the morning, still farther continued in the prayer of dedication by Dr. Hawks. The music in this, as in all the sessions, was fully worthy of the great occasion.

On Sunday evening the time was given to former pastors and the college, Dr. Hawks speaking on Recollections of an Early Pastorate, Dr. Dickinson on The Evolution of the Meeting House, and Professor Chamber-

Friday to a World-wide View, by Dr. C. J. Ryder.

The rebuilt house is a chaste and charming blending, preserving the old, with modern comforts, and leaving nothing to be desired in beauty and fitness. A beautiful souvenir was prepared, containing programs of all services, with information as to the history and remodeling of the church and several cuts of the old and new buildings.

The high and rising tone of spiritual as well as intellectual power, with the new business impetus which has come to the city, suggest marked enlargement for this more than century old church, first of the Pilgrim faith in the Northwest and mother of us all, under the devoted leadership of the loved and honored pastor, Dr. J. R. Nichols. J. G. F.

### A Carnival of States

The Dane Street Church, Beverly, Mass., having a church supper in the patriotic period between the birthdays of Lincoln and Washington, sought educational as well as social and financial results. A dozen states were selected, for each of which a committee of five or six was appointed. Each committee served, at its table or booth, some product coming from its state or associated with it. Massachusetts served beans, Maine pies, Vermont maple sugar, Minnesota rolls and cake, Alaska ice cream, Florida fruit drink, California fruit and flowers, Connecticut oysters, Rhode Island cold turkey, New York, as an importing state, tea and coffee, New Hampshire dairy products and salads, Virginia peanuts, other nuts, etc. Each committee studied up its own state, decorated with the state colors, the state seal and the state flag, where one existed. Some displayed the pictures of their governors, others the state symbol. Connecticut gave as souvenirs wooden nutmegs, Massachusetts little bean pots. Alaska glittered with gold and snow. It became a study in states.

Each visitor was supplied with a plate, and went from table to table, selecting his supper, having a frugal meal for five cents of Massachusetts baked beans, or enjoying an elaborate repast, beginning with oysters and ending with ice cream and coffee. Securing his supply, he found a seat at a table and ate, according as his purchases had been influenced by state loyalty or carnal appetite. Money was made, fun prevailed, state rivalry was the order of the day, and not a little information was secured. Each state charged for a "help" of its supply what it thought would bring a good trade and yet secure fair profit. Vermont ran a regular sugar camp. P.

### An Act of Fellowship

On the evening of Jan. 12 the pastor of First Church, Fond du Lac, Wis., announced that a local German church belonging to the Evangelical Association was engaged in an effort to wipe out a debt of \$3,000 on its church building. A little over \$2,000 had been raised at the morning service, and this seemed about the limit of the ability of a congregation composed largely of people of moderate means. He proposed that the evening offering of his people be given as a token of fellowship and good will to their German evangelical brethren and immediately sent. About \$70 in money and pledges went by messengers to the church in the throes of debt raising. This unexpected help gave an encouraging impetus to the movement, and the entire debt was wiped out. H.

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Makes delicious hot biscuit,  
griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.



## On the Calendar

### View Points to Go By

While new date calendars are being consulted it is worth while to note the value of Church Calendars.

After you have emphasized the importance of the things they keep out of the pulpit, not the least valuable of its services are the reminders of the need of religious reading. Hundreds of pastors have printed this for their people within the last few weeks. Many have not hesitated to note that this journal had special values and a real claim upon Congregationalists. From among the many which have come to our desk we quote these:

The very best denominational paper is The Congregationalist. Marlboro, Mass.

This is now the official Congregational paper for the country and has greatly improved. New Britain, Ct., South.

The leading paper of our churches, the reading of which would be an inspiration; it ought to be in every family. Brooklyn, N. Y., Tompkins Ave.

It gets into the life of everything that a Christian man or woman ought to know about and have a hand in. Has all the important news of the week. Spencer, Mass.

The Congregationalist is one of our very best religious weeklies, probably the best for Washington Congregationalists. Washington, D. C., Mt. Pleasant.

No Congregational family in England or America can afford to be without this leading paper of our denomination. Danielson, Ct.

It is one of the best and ablest of religious papers. It is almost indispensable. It is a help to church and pastor in the prosecution of their work. Nashua, N. H., Pilgrim.

Without a good religious weekly the reading table is very incomplete. The Congregationalist's Program for 1902 is especially attractive. Worcester, Mass., Lake View.

It is evident from these and others for which there is no room in this Corner today that your pastor is not alone in commending this paper. Not without reason has he urged it in every home.

And these are View Points for you to Go By.

Yours, THE CONGREGATIONALIST,  
Warren P. Landers, Supt. of Circulation.

## Marriages

The charge for marriage notices is twenty-five cents.

ABBOTT-CLARKE—In Naples, Italy, Jan. 2, in the Municipio and in the Scotch Church, by Rev. T. Johnston Irvine, assisted by Rev. I. B. Bawa of Bombay, India, Rev. Justin Edwards Abbott, D. D., of Bombay, and Camilla L., daughter of the late Byron W. Clarke of Brooklyn, N. Y.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BIGELOW—In Dedham, Mass., Jan. 13, Henry C. Bigelow, aged 67 yrs., 11 mos., and 24 days. He was for many years a prominent member of the Boston Cong. S. S. Superintendents' Union, and was influential in church affairs.

HAYES—In Alton, N. H., Jan. 6, Ezekiel Hayes, aged 75 yrs., 8 mos., 2 days.

HILTON—In Bridgewater, Mass., Jan. 6, Mrs. Charlotte Snell Hilton.

LOUD—In Vassar College, Poughkeepsie, N. Y., Dec. 30, Emily Hathaway Loud, eldest daughter of Henry Nelson and Agnes Hathaway Loud of Ausable, Mich., formerly of Medford, Mass., aged 22 yrs., 7 mos., 15 days.

SMITH—In Boston, very suddenly Jan. 14, Azariah Smith, brother of Dr. Judson Smith, for thirty-five years connected with the publishing house of Houghton, Mifflin & Co., aged 69 yrs.

STONE—In Boston, Jan. 17, George F. Stone of Chelsea, brother of Miss Ellen M. Stone and member of Company D, Twenty-Second Mass. Infantry.

### MARY ELIZABETH PATTEN

At Waltham Hospital, Massachusetts, suddenly, Dec. 16, 1901, Mary Elizabeth, daughter of Rev. Moses and the late Lydia S. (Kames) Patten.

Mary Elizabeth Patten was born in Plympton, Mass. Consecrated to God by baptism in her infancy, she grew up a "child of the covenant" and in early womanhood gave herself gladly to the service of her Master. After two years' study at Mt. Holyoke Seminary, she entered the Normal School at Worcester, Mass., graduating from the latter institution in 1889. She taught in Boylston, Wellfleet, Winchester and Watertown, Mass.

Her life reflected the spirit by which she was actuated and was characterized by faithfulness in every department where she labored. As a teacher she always exerted an ennobling influence and was deeply beloved by her pupils. In church and Sunday school she was an example of that high spiritual attainment to which she sought to lead others. To her friends she was true, and her death is keenly felt. She "fought a good fight," she "kept the faith."

She is survived, in her immediate family, by her father, Rev. Moses Patten of Hooksett, N. H., one sister, Mrs. Edward I. Greene of Clinton, Mass., and a brother, Dana A. Patten of New York City. W. H. B.

### EZEKIEL HAYES

The church at Alton, N. H., loses one of its staunchest supporters by the death of Ezekiel Hayes. He was one of several children of William and Polly Hayes, who

came to Alton from Farmington in 1804 to clear the land and make a home. Ezekiel was born in 1836 and has always lived on the old place, with the exception of the time spent in study at the Lebanon Academy, Me., and in teaching school.

He was one of the older type of New England farmers, waging incessant war with the stony New Hampshire hillside until the failing health of late years compelled a partial relaxation. He recently celebrated his fiftieth wedding anniversary. His brother William settled the farm directly opposite the old homestead and the two have always been known as the "Hayes boys." For many years they worked their farms together and as one business. Mr. Hayes has been, with his wife, loyally identified with the interests of the church and his death will be felt as a severe loss. He leaves, besides the brother and wife, a daughter, Mrs. J. N. Ames, and a son, Herbert E. Hayes, known as a prominent business man in Roxbury district, Boston.

### MRS. MARY HAWES BEAN

Died Dec. 19, 1901, at the Congregational parsonage in Bluehill, Me., Mrs. Mary Hawes, wife of Rev. E. Bean, pastor of the church in that place. Mrs. Bean belonged to a ministerial family. Her father, Rev. J. T. Hayes, preached for nearly threescore and ten years to different parishes in Maine and was one of the notable ministers of his time. Two of her brothers are clergymen, Rev. Dr. Hawes, now living in Hartford, Ct., and Rev. C. T. Hawes of Bangor, Me.

Mrs. Bean was a woman of rare spiritual virtues and of unusual intellectual force. It was impossible to be in her society and not feel the subtle inspiration and charm of her presence. She has been the sainted helper of many weaker ones along the upward way. Quiet and unassuming in all her ministrations, she has from her childhood been a great power for good. She has been a queen in the home and a saint in the church. Brothers and sisters, husband and children are sorely bereaved by her death; but, though her voice is silent here, we know she is singing in the choir above.

### REV. GEORGE A. LOCKWOOD

Rev. George A. Lockwood was born, "a son of the manse," in Clinton, Mich., Dec. 28, 1843, and died at Oaspee, N. H., Sept. 30, 1901. Mr. Lockwood was a graduate of Yale, of the class of 1866, and also of Union Theological Seminary, New York City. In 1870 he was ordained pastor of the Congregational church in Oxford, Me. Here he labored for nine years. In 1879 he became pastor of the Union Congregational Church in Kennebunk. Here he gave twenty years of royal and efficient service for the Master. Here he gave the best years of his life, the strength of his manhood, the wisdom of maturity and the tactfulness of experience to the church and parish.

At the time of his death he was pastor of the Second Church in Oaspee, N. H. The funeral obsequies were held in the church in Kennebunk. The church was crowded with sincere mourners made up of every denomination. Rev. G. F. Rouillard, Baptist, and Rev. G. F. Milward, Methodist, paid tribute to the memory of the departed as a fellow-worker and brother in the ministry. Dr. George Lewis of South Berwick, an intimate friend, representing the York County Conference, spoke of the large place Mr. Lockwood filled in that conference. Dr. F. E. Emrich of South Framingham, Mass., a personal friend and a neighbor of Mr. Lockwood's first pastorate, spoke of his early ministry, his studious habits, his untiring zeal and faithfulness. He bore testimony to the gentleness and consideration of his personal character.

Mr. Lockwood leaves his wife, Mrs. M. H. Lockwood, a son, Dr. George B. Lockwood, and three daughters, Jessie M., Gertrude H., and Helen E.

## Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

## Hood's Sarsaparilla

It promptly neutralizes the acid in the blood on which the disease depends, completely eliminates it, and strengthens the system against its return. Try Hood's.

## NEW BRILLIANTS

First invoice of a new line of White Brilliants printed in black, in a variety of attractive designs—spots, stripes and lace effects. There is the appearance and the quality of 37½ cent goods, but the price is only

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THE MODERN STOVE POLISH

Brilliant, Clean, Easily Applied, Absolutely Odorless.



LIQUID  
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FIRE PROOF!!

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Every man wants a revolver. But there are two kinds of revolvers. At the age of 18 he buys it of Smith & Wesson; at the age of 28 he buys it of us.

Our Revolver is a bookcase, so mounted that it rotates all your emergency books before your chair, bringing each one in turn within easy reach. It saves steps; it saves space and it quadruples convenience.

But every good thing is imitated and cheapened. There are some revolving bookcases on the market that are so flimsy they will not last six months.

Get a good Case if you buy any. We guarantee every one we sell.

17 styles from \$6.50 up to \$30.

## PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,

48 CANAL ST., BOSTON.

### Somerville in Winter

Every pulpit is now filled by its appointed pastor. Rev. H. H. Leavitt returned to the Broadway from a much needed rest abroad to resume work in that energetic church. Here Rev. R. W. Wallace is a frequent attendant and participant. Prospect Hill Church parted with Secretary Tead with reluctance, enjoyed the ministrations of Dr. J. L. Hill and quickly found its future leader in Rev. R. G. Woodbridge. He becomes a permanent resident about Feb. 1, and has already announced a series of sermons to young people on Religion in Common Life. At the First, Franklin Street, Rev. W. S. Thompson is making a careful study of his opportunity and applying himself thereto with much earnestness. At West Somerville reports for the year show substantial increase in benevolences and home expenses. The people showed their appreciation of Rev. and Mrs. E. T. Pitts by tendering them a New Year reception, with gifts.

Besides the care bestowed upon his church and parish at Winter Hill, Rev. C. L. Noyes responds to calls in other lines of service. Not least come from his presidential relation with the Associated Charities of the city, which is yearly gaining the confidence of the churches. Highland Church has heard several Christian specialists, among them Rev. G. L. McNutt, the "dinner-pail preacher," and Rev. George A. Wilder, the African missionary. The city C. E. Union has lately listened with pleasure to Dr. Clark and Field Secretary Eberman.

One of Somerville's most popular speakers is Miss Miriam L. Woodberry of the Massachusetts Woman's Home Missionary Association. Her talks, reviewing a recent visitation of the schools of the South, have kindled much interest in churches and clubs.

W. P. L.

### Sons of the Pilgrims in Milwaukee

BY REV. L. H. KELLER

Chiseled in stone on a fine new office building are these figures: 1835-3,000; 1901-300,000. To this rapid growth Germany has made the largest contribution. The sons of Scotland, Ireland, Holland and all other European nations are with us. That these people have come here to work is shown by the annual output of our factories, amounting to \$200,000,000, and by a jobbing trade of \$300,000,000. From the first this busy, heterogeneous population has been considerably influenced by worthy New Englanders who have made this their home. Relatively few in number, this Pilgrim contingent has been a mighty power for good. Its ideals are steadily winning their way.

Seven churches are the center of these influences in our own denomination. The Swedish and Bohemian are coming into possession of their church property and are doing valuable work. In a pastorate of a score of years Dr. G. H. Ide has led Grand Avenue to a commanding place among the churches of the city. Under the heroic leadership of Dr. Judson Titworth, Plymouth has canceled its large debt, and is wisely adjusting its methods to down-town conditions. During his absence in Europe the pulpit is supplied by Rev. Charles Caverno.

Recognizing the increasing proportion of wage-earners in the constituency of Hanover Street Church, Rev. H. H. Jacobs is inviting labor leaders, capitalists and able professors from Madison and Chicago to present on Sunday evenings the several phases of the question of labor and capital. A year's occupancy of the attractive new building of the North Side Church is confirming Rev. N. T. Blakeslee's faith in the possibilities of this important field. Pilgrim rejoices in a decided increase in interest and numbers. The growing churches at Wauwatosa and South Milwaukee greatly enrich our denominational fellowship.

Movements leading to the organization of three new churches should be started at once. The interests of the denomination and the kingdom demand this. There should be a church at West Allis to welcome the hundreds of families that are facing that way. In the northwestern part of the city is a large and rapidly growing constituency of American families with no Presbyterian or Congregational church within walking distance. The people there would welcome a church. To one of the best residential sections of the city on the shores of Lake Michigan, about two miles from any Congregational church, all our churches are sending choice families. These shepherdless sheep, and many others not belonging to any fold, should be gathered for united service.

The Ministerial Association is back of a strong movement against the open gambling house and the stall saloon. A civic committee, composed of three ministers, appointed last June, employed an agent to gather facts to show the actual condition of the city. These facts, carefully tabulated and clearly stated, were given to the pastors, and on a single Sunday thirty pulpits rang with a clear message against these evils. The city has been profoundly moved, and the authorities are responding to an awakened sentiment against a protected gambler's syndicate and scores of stall saloons. Rev. N. T. Blakeslee is president of the association, and another of our pastors is chairman of the civic committee. Our Congregational Club has entered upon its eighth year with new enthusiasm. The December meeting was the largest in its history.

Altogether there is progress in Milwaukee. There is ample room for existing churches and for those that are to be. There is plenty of work, with unbounded opportunities for pastor and people. To herald in such a city the high ideals for which our denomination stands is a rare privilege.

### Cincinnati and Vicinity

Not for a decade has the outlook in the churches been so hopeful. This result is chiefly due to the present corps of pastors. Evangelical in faith and spirit, they command the confidence of the churches. Vine Street Church is no longer included in the Congregational fellowship. For legal reasons it retains its name, but it has repudiated all evangelical and denominational affiliations. Its old edifice has recently been rejuvenated, and an accumulated indebtedness of \$4,000 is announced to have been canceled. It is understood that a few wealthy socialists in the state are backing the enterprise. The fact that our polity has no way of saving such a historic church and splendid property from being lost to the denomination has been an obstacle to the best success of the other churches.

The Plymouth edifice is too small for its growing congregations, and money is being raised for a new house of worship. The Storrs people are steadily canceling their obligation to the Church Building Society. The pastors of these two churches, Rev. and Mrs. R. W. Harris, have also taken charge of the pastorless Riverside Church. This little constituency is unable to support a minister, but has a promising field in a pleasant suburb. Its chorus choir of twenty-five young people is attracting much interest and strengthening the work.

The new year opened at Walnut Hills with large accessions. Lawrence Street has just

Continued on page 139.

### A Wholesome Tonic

#### Horsford's Acid Phosphate.

DR. S. L. WILLIAMS, Clarence, Io., says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

# Mellin's Food

Is the baby happy and contented? If not, send for a sample of Mellin's Food.

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD.

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When you buy Crackers Biscuit or Wafers ask for the kind that are always fresh in the In-er-seal Patent Package.

The following biscuit are now to be had in the In-er-seal Patent Package:—Soda, Milk, Graham, Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps. Look for the trademark design on the end of each package.



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Hundreds of pleased customers testify to the satisfactory results obtained from making rugs from their old worn-out material.

Write for particulars.

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## HOOPING-COUGH CROUP.

**Roche's Herbal Embrocation.**  
The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fongera & Co., 30 North William St., N. Y.



## Cincinnati

(Continued from page 138.)

published a manual prepared by Rev. Benj. Harris, pastor.

North Fairmount is compelled by the loss of its rented edifice to plan at once for a new sanctuary. The Maccabean Society, a secular and social organization with a spirit hostile to evangelical religion, circumvented the church and took from it by purchase its house of worship. The present disadvantage will undoubtedly prove a blessing in disguise. The trustees have already chosen a site for a new edifice.

D. M. P.

## A Nebraska Letter

## EVANGELISTIC MEETINGS

While no general revival movement is in progress, special services here and there have quickened Christians and set them at work more valuable helpers to the cause. The Reed meetings at Westcott, Chadron and Syracuse brought blessings to churches and communities, eighteen adults having united at Chadron alone, all on confession. Meetings have been held at Farnam under the lead of Evangelist L. A. Turner, and at Harvard with Evangelist Hartsough of Iowa assisting Rev. A. A. Brown.

## FAREWELLS AND WELCOMES

The loss of Rev. W. H. Buss of Fremont and Dr. C. S. Sargent of St. Mary's Avenue is deeply felt throughout the state. A farewell reception given to the former was a brilliant affair. Audience-room, chapel and parlors were required to accommodate the 500 friends whose presence testified to their esteem. Eleven years of devoted and successful service have endeared Mr. Buss and his family to the whole community. Neighboring pastors, the home missionary superintendent and business men testified to their sorrow over his departure. Dr. Sargent during his ministry at St. Mary's Avenue has interested himself not only in the work of his parish and the city, but in the wider fellowship of the state. He has been an efficient pastor and a large number have united with the church during his ministry. His resignation is to take effect March 1.

Among those coming from without the state to join our forces, Rev. J. H. Helser and his

wife from New York State have been welcomed with a reception at Sargent. Mrs. Helser adds another to our list of women workers, being herself a licentiate and a prominent speaker in W. C. T. U. circles. Mr. Helser's pastorate includes Sargent and Westcott, and Mrs. Helser will have charge of Comstock, where a church will soon be organized. The Norfolk church has happily ended its long quest for a pastor by securing the moderator of the General Association, Rev. W. J. Turner, who commended himself to all his brethren during the late session. Norfolk, at the gateway of our work in northern Nebraska, offers a wide field of usefulness. With the exception of a short pastorate in Ohio, Mr. Turner's ministry has been in Nebraska, and he has been greatly beloved at Albion, Neligh and McCook.

## DEDICATIONS

Two dedication feasts have not only added attractive and commodious houses of worship, but have proved great blessings to the churches and communities whose gifts and efforts made such church homes possible. Rev. George E. Taylor, known in many Eastern churches in connection with his secretaryship of Doane College, took charge at Pierce a year ago, and increasing numbers made a new building imperative. The rebuilt house was dedicated with deeply spiritual services. Although the cost increased with the development of plans until it reached nearly \$5,000, all was met except a small loan from the C. C. B. S. The services included sermons by Rev. Messrs. E. L. Wismer, C. D. Gearhart, the former pastor, and F. V. Moslander.

Rev. John Foster, in taking charge of the church at Springfield, passed through a similar experience, and a house of worship, said to be the finest in the county, has been set apart for divine worship. Superintendent Bross preached, and all the local churches surrendered their services for the occasion. Rev. C. H. Beaver preached a strong sermon to a full house. Congregationalism is growing in Nebraska.

At the urgent request of Rev. W. H. Manss, First Church, Lincoln, has accepted his resignation. Resolutions were adopted appreciating his efforts in the upbuilding of the church, testifying that it has greatly prospered under his pastorate, and that he has honored himself and the church by his ability and scholarship. Mr. Manss has made many friends among the university people and business men.

H. B.

## Minnesota Ministers Appreciated

Since the issue of the last Minnesota Broadside additional items as to increased salaries in the Twin Cities have come to light, as follows: Park Avenue Church, Minneapolis, has increased the salary of Dr. C. F. Swift; First has added \$400 to the salary of Rev. E. H. Shurtleff. Pacific Church, St. Paul, which has had a prosperous year under Rev. W. J. Gray, added \$200 to his salary at the annual meeting.

H.

## From Idaho

At Mullan, right in the heart of the famous Coeur d'Alene mining district, the church has dedicated a \$1,500 house of worship free of debt. Into its large main room the lecture or Sunday school room opens with folding doors. It is lighted by day with eleven Gothic windows and a circular window over the pulpit, and at night by electricity. The entire workmanship has been unusually thorough and artistic. Dr. J. D. Kingsbury preached, and Rev. Messrs. Samuel Greene, Jonathan Edwards, the Nestor of our work in Idaho, and W. W. Seudder, Jr., also took part.

Great credit belongs to Rev. Edmund Owens, the pastor. By his preaching, his singing, by his faithful pastoral work and hearty, cordial

Continued on page 140.

A MINISTER'S WIFE  
AND A CHURCH  
DEBT

A minister's wife in Buffalo writes:

"Our church was encumbered with a mortgage. THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members we obtained subscriptions from many not connected with the church. Everywhere we went we talked JOURNAL and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

What this one woman did thousands can do for their church, or for themselves. Write to

The Curtis  
Publishing Company  
Philadelphia

## BLACK AND RICH

Is the Way Postum Coffee Should Be.

A liquid food that will help a person break a bad habit is worth knowing of. The president of one of the state associations of the W. C. T. U., who naturally does not want her name given, writes as follows: "Whenever I was obliged to go without coffee for breakfast a dull, distracting headache would come on before noon. I discovered that, in reality, the nerves were crying out for their accustomed stimulant.

At evening dinner I had been taught by experience that I must refrain from coffee or pass a sleepless night. In the summer of 1900, while visiting a physician and his wife, I was served with a most excellent coffee at their dainty and elegant table and, upon inquiry, discovered that this charming beverage was Postum Food Coffee, and that the family had been greatly benefited by leaving off coffee and using Postum.

I was so in love with it, and so pleased with the glimpse of freedom from my one bondage of habit and so thoroughly convinced that I ought to break with my captor, that upon my return home I at once began the use of Postum Food Coffee and have continued it ever since, now more than a year.

I don't know what sick headache is now, and my nerves are steady and I sleep sound generally eight hours regularly. I used to become bilious frequently and require physic, now seldom ever have that experience.

I have learned that long boiling is absolutely essential to furnish good Postum. That makes it clear, black and rich as any Mocha and Java blend. Please withhold my name, but you may use the letter for the good it may do."



Vapo-Cresolene

CURES WHILE YOU SLEEP  
Whooping Cough, Croup,  
Bronchitis, Coughs, Grip, Hay  
Fever, Diphtheria, Scarlet Fever

Don't fail to use CRESOLENE for the distressing and often fatal affections for which it is recommended. For more than twenty years we have had the most conclusive assurances that there is nothing better. Ask your physician about it.

An interesting descriptive booklet is sent free, which gives the highest testimonials as to its value. All Druggists.

VAPOR-CRESOLENE CO., 150 Fulton Street, New York.



IN CORRESPONDENCE SUGGESTED by announcements in OUR ADVERTISING COLUMNS, please mention that the advertisement was seen in The Congregationalist.

## Idaho

(Continued from page 139.)

ways he has obtained a strong hold on the miners.

The church building at Newport, dedicated in October, is already almost too small for the congregations, and under the ministry of the new pastor, Rev. A. E. Bradstreet, will probably need enlargement in the near future. It is packed every Sunday, and at Priest River, which is yoked with it, the school-house can hardly accommodate the congregations. The latter people have planned a church building to seat 200, having also social and lecture rooms. Much of the lumber and labor will be given, and almost the entire cost of the building, \$3,000, has been pledged.

An interesting evidence of the hold the Newport church has upon the community is the fact that the saloon keepers and their friends attend church regularly, and that, except at the prayer meeting, the proportion of men is larger at all services than of women. It is hoped to build a parsonage here in the near future.

This seems to be a building period in this region. The German church of Odessa recently dedicated a structure costing \$1,500. The pastor is Rev. H. W. Schinerbenlan. Odessa is a new, growing town in Adams County on the Great Northern Railroad, about twenty miles north of Ritzville. Rev. F. E. Whitham testifies that it grows like a mushroom, and that an English Congregational church should be instituted for the benefit of the English-speaking people as speedily as possible.

R. E.

## Rev. Edwin B. Burrows

Mr. Burrows died in Hillsboro, N. H., Jan. 15. He was the son of Edwin A. and Martha (Grant) Burrows, born in Mayville, N. Y., June 30, 1841. He entered the army at the age of twenty and served through the Civil War, attaining the rank of major in the quartermaster's department. After discharge he entered Lane Seminary, but completed his theological education at Yale, graduating in 1872, and was ordained the following October. He served the churches in Lebanon and Mont Vernon, O., Springfield and Webster Groves, Mo., and Jamestown, N. Y., before coming to New England. Retiring from his pastorate at Jamestown, he spent some months settling up the affairs of a business concern in Albany, N. Y.

He came to New Hampshire at a time when its religious paper, *The New Hampshire Record*, struggling for existence, needed an ed-

## FIXED THE FAMILY.

## Grape-Nuts Set Them Right.

It is better to have a food epidemic in a family than an epidemic of sickness. A young lady out at Hibbing, Minn., tells about the way Grape-Nuts won her family. She says, "When recovering from typhoid fever my doctor ordered Grape-Nuts Breakfast Food. I gained four pounds the first week, and, as the package was kept on the table for me, the whole family started to eat the new food."

We soon noticed a difference in my younger brother's face, which had been pale and bloodless, and who had been suffering from chronic inflammation of the stomach. In a short time he began to eat so heartily that we all remarked about it, and before long he got so he could eat anything without the least bad effect.

We often eat Grape-Nuts dry as we would candy or nuts, and it has a richer taste than when soaked in water. The best way is to put on some good, rich cream.

My sister found that after we began eating Grape-Nuts she had a much greater supply of milk for her babe. We have quit eating hot bread and meat for the evening meal and take in place some nice Grape-Nuts, with cream, and a little fruit, and have all improved greatly in health.

Please don't publish my name." Name can be given by Postum Co., Battle Creek, Mich.

itor and manager. He accepted the position, throwing his whole soul into the work and pushing it with such ability that he had nearly brought it to a paying basis, when he was suddenly stricken down with disease, from which he never wholly recovered. While editing this paper he served the churches in Dublin and in Pensacook, N. H., the latter place being his last field of labor. The churches of New Hampshire owe him a debt of gratitude which they can hardly repay.

S. L. G.

## Record of the Week

## Calls

APPLETON, HARRY, Middleville, Mich., to Calumet. Accepts.

ATKINSON, GEO. E., Etina Mills, Cal., to the permanent pastorate.

BELL, THOMAS, Moravia, N. Y., to Camden.

BLENKARN, OSBORN E. A., to Valencia and Plymouth Rock, Kan., where he has been supplying.

BORG, LARS G., Washington, Ct., to Swedish Pilgrim Ch., Collinsville. Accepts.

BREEZE, EMANUEL, Medford, Wis., to remain another year. Accepts.

DACK, H. W., recently from England, to Conklin, Mich. Accepts, and has begun work.

DAVIES, THOS. M., Cornish, Me., not called to Wolcott, Vt.

DICKINSON, CHAS. H., Fargo, N. D., to the permanent pastorate.

DOANE, JOHN, Lincoln, Neb., to Fremont.

FITCH, CHAS. N., lately of Milbank, S. D., to S. Kaukauna, Wis. Accepts conditionally.

GABRIELIAN, HOHANNES B., Lawrence, Mass., to Armenian Evangelical Ch., New York city. Accepts, and is at work.

HARRIS, ROBERT N., declines call to Mt. Carmel, Pa., to remain at Welsh-Hill.

HARRISON, CHAS. S., to remain another year at Clay Center, Neb.

HARRISON, HIRAM B., Fairmont, Minn., to Watertown, S. D. Accepts.

HJETLAND, JOHN H., Tyler, Minn., to remain another year.

HOWELL, JOHN D., North Adams, Mich., to Galesburg.

HUBBARD, GEO. H., Enfield, Mass., to Union Ch., Haverhill. Is at work.

JESSEE, CHAS. C., Havana, Ill., to Constantine, Mich. Has begun work.

JONES, JOHN E., to remain another year at Harvey, N. D.

LILLIE, ISAAC B., Ada, Mich., to Baldwin. Accepts, to begin Feb. 1.

MARTIN, GEO. R., Harbine, Neb., to remain another year.

MASON, OSCAR H. L., Reinbeck, Io., to Presb. Ch., Boone. Accepts.

PAYNE, WM. B., Arborville, Neb., to Exeter.

PEASE, WM., Anita, Io., to Elk River, Minn. Accepts.

PHILIPSEN, CHRISTIAN, Racine, Wis., to establish a Scandinavian mission as a branch of First Ch., Clinton, Io. Accepts.

POLLARD, SAMUEL W., Postville, Io., accepts call to Kroy, Wis.

RICHARDSON, H. J., to Edgewood, Io. Is at work.

SCHOONOVER, HIRAM G., from Black Creek, N. Y., to Angola. Accepts, and is at work.

SHAEFFER, GRANT L., Oxford, Ct., to remain another year. Accepts.

SINGLETON, J. H., Hayden, Col., accepts call to Villa Park Ch., Denver. Begins work at once.

SPAULDING, WAYLAND, lately of Bedford Park, N. Y., accepts call to Ayer, Mass.

SPENCE, WALTER, Council Grove, Kan., to remain another year. Accepts.

STONE, W. C., Brighton Ch., Chicago, Ill., to Greenwood Ch., Des Moines, Io. Is on the field.

TINGLE, GEO. W., Bondurant, Io., to Merville. Is at work.

WEISS, JOS., Port Washington, Wis., to Hartford. Accepts.

WHEELWRIGHT, JOS., Greenfield, Mass., to Prescott. Accepts.

WILLIAMS, MARK W., Carrington, N. D., to permanent pastorate.

WILLIS, H. M. (Disciples), Coloma, Mich., to Bridgman and Baroda. Accepts.

## Ordinations and Installations

SARGENT, JAS. B., t. Lisbon, N. H., Dec. 31. Sermon, Prof. C. F. Richardson; other parts, Rev. Messrs. T. C. Craig, G. H. Credeford, W. H. Woodsum, W. F. Cooley, P. F. Marston, J. M. Wathen.

KNIGHT, WM. A., t. Berkeley Temple, Boston, Mass., Jan. 16. Sermon, Rev. W. H. Davis, D.D.; other parts, Rev. Drs. A. E. Dunning, Edward Anderson, F. A. Noble, G. A. Gordon, Reuben Thomas, F. H. Rowley, W. H. Allbright, Rev. Messrs. A. B. and Thomas Chalmers and Hon. C. J. Holmes.

Continued on page 142.

## DOES NOT DISAPPOINT.

## The New Discovery for Catarrh Seems to Possess Remarkable Merit.

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of catarrh, whether in the head, throat, bronchial tubes or in stomach and liver.

The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific combination of Blood root, Red gum and similar valuable and harmless antiseptics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes or stomach, the tablets seem to act with equal suc-



cess, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectually they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little book giving the symptoms and causes of the various forms of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

## The Business Man's New Year Endeavor

which appeared in the New Year's number of *The Congregationalist*, has been called for so many times that we have printed it on cardboard in handsome style with ornamental tinted border and illuminated initial. We send it postpaid for 25 cents. It is worth hanging up in your office. Address

THE PILGRIM PRESS, 14 Beacon St., Boston



## The Business Outlook

Except from a few Southern points, reports as to business conditions, distribution of merchandise and collections continue favorable and indicate a thoroughly sound position. In cotton and woolen goods a large spring business is being done at firm prices and the jobbing trade in the West is reported very satisfactory. A general advance of from two and one-half cents to five cents has been made by footwear manufacturers, the advance being long overdue by reason of the great firmness in leather.

The feature of the week under review has been a sharp break in grain in Chicago, notably in wheat. One of the results of this break was the failure of a large Western operator, who was caught with more than he could carry. Another cause for weakness in wheat is the small export demand, and it looks as though, unless the latter developed larger proportions, that wheat would go nearer seventy cents than maintain its present price around eighty cents per bushel. Weakness has also developed in pork and dairy products, coffee, sugar and copper. The latter has been now reduced to eleven cents per pound, but many think that at this price it has touched bottom and that the entire copper situation is on the eve of satisfactory arrangement between the large producers. If, as certainly appears, the copper war is soon to be a thing of the past, then Amalgamated and the shares of other copper mines quoted here in Boston will show a revival of activity and strength.

As regards the monetary situation, there are few new developments. Rates continue easy, and with funds constantly flowing from the interior to New York prospects are certainly for a continuance of easy money. Contrary to general expectations, however, this plentiful supply of money has not succeeded in stimulating the speculative markets in Wall and State Streets. The public is an absent quantity at the present time in stock speculation and without it the big interests find it profitless to manipulate the market, for after all is said and done the usual object of stock manipulation is to induce purchases on the part of outsiders. They have tried and failed to attract such outside buying, the public showing a wariness that is quite unusual. As spring approaches this timidity of feeling will possibly disappear, when we shall doubtless witness a more satisfactory condition of affairs in the security markets.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 17

Dr. J. L. Barton gave an interesting account of woman's work for women in India and Ceylon, as he saw it during his recent visit to the missions. The Hindus say that the mothers-in-law and grandmothers rule India, and preposterous as this may seem in a country where women are so oppressed, it is practically true in matters of religion. The deputation in their travels met many Hindus who declared their lack of belief in their old religion and their confidence in the principles of Christianity, but said: "We can do nothing because the women in our homes are so superstitious, ignorant and bigoted." The great social revolution which is to change India from a pagan into a Christian country must have its largest source and draw its supreme human strength from the regenerated homes of those countries in which the mothers-in-law and the grandmothers are Christian. The women, through their foreign mission boards, are accomplishing this in three marked particulars: (1) through the influence of the girls' schools; (2) by means of

the visiting Bible women in the homes; and (3) by the wide and ever-widening power of the lives of the women missionaries sent from this country. Of the 20,314 girls and women who can read and write in the Madras presidency in India 18,442 are Christian. This shows what the Christian school is doing for the women of that presidency at least.

President Capen of the American Board, in the capacity of an American citizen, appeared before the Boston Chamber of Commerce the other day to urge its indorsement of the bill now before Congress limiting further immigration. Mr. Capen does not believe that the United States should be the asylum for the defective and criminal classes of Europe, and he thinks that self-interest demands that the United States draw the line in the future more rigidly than it has in the past. The Chamber of Commerce passed the resolutions introduced by Mr. Capen and urged Massachusetts's representatives in Congress to vote for Senate Bill No. 22 and House Bill No. 2,013.

## The Church Prayer Meeting

Topic, Jan. 26-Feb. 1. Intercessory Prayer. Gen. 18: 16-33; Phil. 1: 1-11; John 17: 1-26; Ps. 85: 1-13.

The example of Abraham, of Paul, of Jesus. Prayer as partnership. God's will the satisfaction of prayer.

[For prayer meeting editorial see page 119.]

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 27, 10.30 A. M. Subject, Holy Grail in Literature; speaker, Rev. E. M. Noyes.

PROVIDENCE, R. I., MINISTERS' MEETING, Jan. 27, Subject, Harnack's What Is Christianity? speaker, Rev. Chas. S. Thayer.

NEW YORK CLERICAL UNION, Trustees' Room, United Charities Building, Jan. 27, 11 A. M. Subject, The Excise Problem; speaker, Rev. Thos. R. Slicer.

CLEVELAND MINISTERS' ASSOCIATION, Y. M. C. A. Building, Feb. 3, 10.30 A. M. Subject, The Christian World Day; speakers, Rev. Messrs. Morrison, P. Sutphen, Eaton, Goldner.

MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., Jan. 27, 10.30 A. M. Subject, Central Truths in Jesus' Teaching as Emphasized by Himself; speaker, Rev. W. A. Snow.

INTERDENOMINATIONAL DAILY PRAYER SERVICE, 3d Anniversary, Park St. Church, Jan. 30, 1-2 P. M. Speakers, Rev. Messrs. W. T. McElveen, H. S. Johnson, A. H. Plumb, Mr. Geo. W. Mehafeey.

ANNUAL MEETING WORCESTER CENTRAL ASSOCIATION, Park Church, Feb. 4, 10 A. M.

## THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



## Everything for the Garden

Is the title of Our New Catalogue for 1902—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—6 superb colored plates of vegetables and flowers.

To give this Catalogue the largest possible distribution, we make the following liberal offer:

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To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds, containing one packet each of Sweet Peas, Giant Flowering; Pansies, Mammoth Flowering; Aster, Giant Comet; New York Lettuce; Freedom Tomato, and White Plume Celery, in a coupon envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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Double, Bush & Trailing  
**SWEET PEAS**

Double Sweet Peas—White, Pink, Scarlet, Striped. These sorts for 10c.

Trailing Sweet Peas—Trails instead of growing upright. White, Pink, Yellow, Lavender and Scarlet. The 3 sorts for 10c.

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All 12 sorts, one packet each for 25c., postpaid.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, 136 pages, profusely illustrated, large colored plates, FREE.

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Try Gloria Tonic. A 50 cent box mailed free. Also my illustrated book on rheumatism which will tell you all about your case. Address John A. Smith, 3258 Germania Bldg., Milwaukee, Wis.

## Record of the Week

(Continued from page 140.)

## Resignations

ACKERMAN, ARTHUR W., First Ch., Portland, Ore., to take effect Apr. 1.  
 BAILEY, ARTHUR W., Geddes Ch., Syracuse, N. Y., withdraws resignation and is granted three months' leave of absence.  
 BARTON, ROBERT J., Salisbury, Vt., after a pastorate of thirteen years.  
 CAMERON, ALICK J., Danby, Vt., to take effect Mar. 31.  
 DARLING, THOS. W., Ripton, Vt.  
 EDMANDS, T. MERRILL, Mankato, Minn., to take effect Mar. 1.  
 FAIRBANKS, EDWARD T., St. Johnsbury, Vt., to take effect July 15.  
 FRENCH, CHAS. L., Pringhar, Io., to take effect Mar. 18.  
 HARMON, WILLARD P., pastor's assistant, Central Ch., Brooklyn, N. Y.  
 HOLLOWAY, JOHN W., Warner Ave. Ch., Guthrie, Okl.  
 JACKSON, W. B., Owen's Grove, Io.  
 MANSS, WM. H., First Ch., Lincoln, Neb., to take effect May 1.  
 SCHOLANDER, FERDINAND, Thomaston, Ct., accepting call to Kane, Pa.  
 STILES, WM. C., Stonington, Ct.  
 WATSON, WM. H., Red Lodge, Mont.  
 WYCKOFF, JAS. D., First Ch., Wheaton, Ill.

## Dismissions

MARSTON, PERCIVAL F., Lancaster, N. H., Jan. 15.  
 SARGENT, CLARENCE S., St. Mary's Ave. Ch., Omaha, Neb.

## Churches Organized and Recognized

ADDINGTON, I. T., 5 Jan., 15 members.  
 MADDOCK, N. D., 5 Jan. Organized by Rev. Sheldon Slater of Hesper, who supplies here and at Esmond.  
 OWEN CENTER, Io.  
 ROSSER, Io. Organized by Mr. Harlow Core. It is yoked with Harmony.

## Stated Supplies

BREEN, S. E., Cambridge, Mass., at Second Ch., Danbury, Ct., for three months.  
 HOLMES, THEO. J., Portsmouth, N. H., to Richmond, Vt., his first pastorate.  
 JACKSON, REV. MR., Guthrie, Okl., to Warner Ave. Ch. under the A. M. A.  
 OSBORNE, CYRUS A., Lake Geneva, Wis., at Brighton Beach Ch., Seattle, Wn.  
 PIERCE, PAYSON E., Syracuse, N. Y., at Geddes Ch., during absence of the pastor.  
 RICHARDSON, HENRY L., formerly of Racine, Wis., now taking special work in University of Chicago, at Whiting, Ind.  
 STAVER, DANIEL, Huntington, Ore., at Forest Grove.  
 ZERCHER, H. J., at Pendleton, Ore.

## Personals

DIXON, M. C., has served thirty-seven years as clerk of First Ch., Smyrna, N. Y.  
 FAIRBANKS, FRANCIS J., and his wife, gave a New Year reception to their church in Royalston, Mass., at which 150 persons sat down to supper.  
 FORBUSH, WM. B., Charlestown, Mass., has taken a desk in the Congregational House in the same office with Secretary Anderson of the National Council, and he devotes his Monday mornings to persons wishing to confer regarding Christian work for boys and young men.

## Striking Utterances of the Past Week

The world is not waiting for regeneration by machinery, but for regeneration by love.—Bishop Potter.

Enjoy the free play of the human spirit—that is the badge of the educated man.—Nicholas Murray Butler, President-elect Columbia University.

The Filipinos are to develop along their own racial lines, not along ours, and it is colossal conceit and impudence to disparage them because they are different from ourselves.—Pres. J. G. Schurman of Cornell.

I am very frequently called upon by people who tell me they are contemplating suicide. I tell them not to contemplate it, but to go and do it—jump into the water—for as soon as they feel the wet they will want to pull out.—Dr. Parkhurst.

The Young Men's Christian Association movement has the empire of the world in its

hands. It is the noblest work that is being done today, giving men life, and that more abundantly.—Benjamin Ide Wheeler, President of the University of California.

Were the united American authors invited to select from among their number that one who could be best relied upon to do any given piece of literary work with care, sympathy and thoroughness, it is hard to conjecture who would be mentioned in preference to Mr. Horace Elisha Scudder.—T. W. Higginson.

There never was a time, perhaps, when so much writing was tolerably well done. But there is nothing more. It is all angles, and right angles at that. There is an utter lack of grace and music and suggestiveness, and the imaginative quality, which of all gives distinction to literature, is entirely lacking.—Walter H. Page, Editor World's Work.

## Risibles

## HIS TASTE WAS EDUCATED

A tramp applied to a Boston woman the other day for something to eat, and was asked how a chop would suit him. He studied a moment, and then looked up suspiciously. "Mutton or woodshed, lady?"

## A PLAUSIBLE EXPLANATION

"Bridget," said the lady, "you sleep too much."  
 "Faith, ma'am," retorted Bridget, "ye're mishtaken. 'Tis not thot Oi slape too much, but Oi slape very slow, ma'am."

## WHO SAYS A WOMAN ISN'T LOGICAL

Mrs. Selby: "Doctah, de obile dun gone swaller 'r pint ob ink."  
 Doctor: "Hab you dun enyting fo' de relief ob him?"  
 Mrs. Selby: "I'se dun made 'im eat free sheets of blottin' paper, doctah. Was dat right?"

## China and Glass Table Furnishings

Recent importations enable us to offer choice shapes and decorations of French Porcelain Ramikins, \$3 to \$35.00. Marmalade Jars, 50c. to \$5.00 each. China Bowls (for nut ice), \$4.50 to \$10.00 each.  
 China Bouillon Cups and Saucers, \$6.50 to \$45.00 doz.  
 China 5 o'clock Teas, \$4.50 to \$45.00 doz.  
 French Porcelain Souffle Dishes, \$3.50 to \$7.00 each.  
 Tall China Flower Pitchers, \$7 to \$13 each.  
 Covered Gorgonzola Dishes, \$2 to \$10 each.  
 Paris Café Welsh Rarebit Dishes.  
 Paris Café Shirred Egg Dishes.

## Dinner Set Department

All grades from the ordinary everyday set to the richest porcelain services, in sets or parts of sets as required, including an unexampled exhibit of rich china plates in single dozen.

## Glass Room

Exquisite designs of the English Rock Crystal Glass.

Our importations include the best things current in the best china and glass shops of London, Paris and Berlin.

Inspection invited.

Jones, McDuffee & Stratton Co.  
 China, Glass and Lamps  
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## One word—

MACBETH — stands  
 for everything good  
 in lamp chimneys.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.  
 MACBETH, Pittsburgh.

## HUDSON RIVER WATER POWER CO.

## FIRST MORTGAGE

5%—30 YEAR  
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Earnings for one year from contracts with General Electric Company, Glens Falls Portland Cement Co., and other parties \$387,247.28  
 Interest, operating expenses and taxes 125,000.00  
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 Price 102 and accrued interest.

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## THIRTY YEAR

FIRST MORTGAGE SIX PER CENT.

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—OF—

The Puerto Principe Electric Co.

At par and accrued interest from Nov. 1st.  
 This Company, controlled by Connecticut people, is the sole electric company in Puerto Principe, Cuba, a city of 35,000 people.  
 Total bond issue, \$150,000.  
 Actually issued, \$100,000.  
 Net earnings, twice fixed charges.

For further particulars, address

THE PUERTO PRINCIPE ELECTRIC CO.,  
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\$40,000. 5 per cent. Bonds  
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offered subject to previous sale. Lawrence is one of the oldest, richest and best cities in Kansas. Its bonds will be paid IF THE GOVERNMENT STANDS  
 The above bonds will be quickly sold to the first applicants. Write or wire  
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 50c. per Dozen; \$5.00 per Gross.  
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## Congregational Ministers Deceased During 1901

	AGE
Adams, Jonathan E., Bangor, Me., Jan. 21, 78	
Ahnstrom, Jonas M., Minneapolis, Minn., Mar. 30, 45	
Allen, Simeon O., W. Springfield, Mass., April 23, 64	
Avery, Holly H., Steelburg, Mo., Sept. 2, 78	
Bachus, Joseph W., Farmington, Ct., July 11, 78	
Bancroft, Cecil F., Andover, Mass., Oct. 4, 61	
Barnes, Jeremiah R., Marietta, O., Jan. 1, 92	
Barber, Anzi D., Oberlin, O., Dec. 23, 80	
Beaman, W. T. H., Amherst, Mass., Feb. 26, 89	
Belden, William W., New Haven, Ct., Sept. 1, 81	
Bell, Jas. M., N. Leominster, Mass., Jan. 18, 68	
Benedict, William A., Newton Cen., Mass., April 19, 73	
Bills, Charles R., Longmeadow, Mass., Feb. 26, 73	
Bradford, Benjamin F., Cedar Grove, N. J., Dec. 24, 83	
Branch, Edwin T., Homer, Mich., Jan. 28, 84	
Brown, Sherman W., Spencer, Mass., Mar. 1, 35	
Burroughs, G. S., Oberlin, O., Oct. 23, 46	
Byington, Ezra H., Newton, Mass., May 23, 73	
Chase, Andrew L., Sanford, Me., May 30, 41	
Chittenden, Albert J., New Marlboro, Mass., Feb. 4, 62	
Coble, Franklin M., Victory, Wis., June 16, 68	
Curtis, Lucius Q., Boston, Mass., Feb. 11, 89	
Cushman, John P., Castine, Me., Feb. 5, 71	
Dada, Edwin P., Columbia City, Wn., Mar. 18, 68	
Day, Hiram, Glenwood, Ill., June 22, 88	
Dennis, Charles W., Amherst, Wis., Oct. 9, 62	
Dixon, J. J. A. T., Dunker Hill, Kan., Oct. 21, 73	
Doe, Franklin B., Ashland, Wis., May 23, 74	
Emery, Samuel Hopkins, Taunton, Mass., Oct. 23, 86	
Fairchild, Geo. E., Oberlin, O., Feb. 15, 73	
Fairfield, Miner W., Ypsilanti, Mich., June 7, 78	
* Field, Alden P., Black Diamond, Cal., Dec. 31, 77	
Fisk, Franklin W., Chicago, Ill., July 4, 81	
Foster, Davis, Waukegan, Mass., Dec. 14, 79	
Foster, Richard B., Okarche, Okl., Mar. 30, 74	
Franklin, John L., Buffalo, N. Y., Jan. 3, 44	
Gates, Hiram N., Medford, Mass., Feb. 7, 80	
Gates, Matthew A., Dorset, Vt., Feb. 18, 75	
Gill, William, River Falls, Wis., Aug. 20, 72	
Goodwin, Edward P., Chicago, Ill., Feb. 18, 69	
Hardy, Daniel W., Billerica, Mass., July 28, 67	
Hastings, Allen, Pasadena, Cal., Sept. 19, 87	
Hastings, Calvin J., Colchester, Vt., Mar. 21, 54	
Heckman, Samuel G., Roswell, New Mex., Aug. 13, 32	
Howland, Samuel M., Allendale, Mich., Oct. 25, 49	
Hyde, Nathaniel A., Indianapolis, Ind., July 19, 64	
Isham, Austin, Roxbury, Ct., Feb. 8, 88	
Jennings, Richard D., Raleigh, N. C., Feb. 17, 37	
Johnson, Wilbur J., Canterbury, Ct., Feb. 9, 69	
Jones, David P., Scranton, Pa., Dec. 10, 78	
Jones, David, Granville, O., Oct. 1, 76	
Jones, Harvey, Pasadena, Cal., April 1, 80	
Jones, Henry J., Oaks, N. C., Mar. 9, 37	
Kellogg, Elijah, Harpswell, Me., Mar. 23, 88	
Kyle, James H., Aberdeen, S. D., July 1, 47	
Lee, William Brown, Seattle, Wn., Nov. 7, 73	
Lewis, William W., St. Paul, Minn., Mar. 20, 42	
Lockwood, George A., Osage, N. H., Oct. 1, 50	
Lord, Amasa C., Somonauk, Ill., Feb. 25, 84	
May, Edwin, Elyria, Ohio, April 1, 78	
McCain, Andrew J., Equality, Ala., Oct. 14, 71	
McDaniel, Simon C., Atlanta, Ga., Oct. 24, 64	
Matson, Henry, Oberlin, O., May 21, 72	
Miller, Wilbur C., Jennings, La., July 15, 47	
Murphy, Thomas D., Chester, Mass., May 18, 63	
Nichols, Washington A., Lake Forest, Ill., June 25, 93	
Paine, Albert, Roxbury, Mass., May 14, 81	
Pike, Alpheus J., St. Cloud, Minn., Feb. 7, 72	
Porter, Giles M., Minneapolis, Minn., Feb. 1, 85	
Preston, Ira M., Marietta, O., Feb. 7, 83	
Putnam, Hiram B., Derry, N. H., Sept. 22, 60	
Reid, Amos, Starks, Me., Jan. 17, 82	
Reyes, Benjamin J., Glenbrook, Ct., April 27, 84	
Rogers, Alonzo, New Whetcom, Wn., July 25, 57	
Sawyer, Frank S., So. Milwaukee, Wis., Dec. 23, 46	
Seward, Dwight M., S. Norwalk, Ct., Jan. 18, 80	
Skinner, Edward, Blue Rapids, Kan., July 15, 85	
Smith, Charles B., West Medford, Mass., June 4, 85	
Snell, William W., West Saticoy, Cal., Feb. 27, 80	
Sterling, George, Windsor, Mass., Nov. 26, 59	
Stevens, Asahel A., Peoria, Ill., July 15, 85	
Teale, Albert K., Milton, Mass., Mar. 11, 78	
Thayer, J. Henry, Cambridge, Mass., Dec. 3, 73	
Thompson, Augustus C., Roxbury, Mass., Sept. 26, 89	
Tufts, James, Monson, Mass., April 27, 88	
Upton, Augustus G., Colorado Springs, Nov. 20, 50	
Voorhees, Louis B., Groton, Ct., July 26, 54	
Washburn, William, Alcester, S. D., Feb. 16, 81	
Webb, Edwin B., Wellesley, Mass., May 20, 81	
* Wheelwright, John B., Minneapolis, Minn., Dec. 27, 81	
Whitless, Nathan H., Washington, D. C., Feb. 20, 52	
Willey, Samuel H., San Francisco, Cal., Dec. 2, 80	
Wilson, John Gilman, Portland, Me., Jan. 8, 61	
Wylie, Edgar B., Chicago, Ill., July 6, 41	
* Young, Joseph C., Kirkland, Wn., May 26, 63	

average age of ninety ministers deceased, 68.1, against eighty-three ministers averaging 68.9 last year.  
\* Died in 1900.

## A Tribute to Dr. Upton

WEISER, IDA., DEC. 14, 1901.

Whereas, it has pleased Almighty God to take from us one who by years of faithful and efficient labor had wrought a good work among us and had endeared himself to many, therefore be it resolved: That we, the Board of Trustees of Weiser College and Academy, express our high appreciation of Rev. A. G. Upton, D. D., as a Christian scholar, whose devotion to the interests of Weiser College and Academy as its former president had much to do with its growth and prosperity;

That as evidence of such appreciation we establish some suitable and enduring memorial at the earliest opportunity;

That we express our heartfelt sympathy with Mrs. Upton and her daughter in their great bereavement;

And that we send a copy of these resolutions to Mrs. Upton, have them published in *The Congregationalist*, also entered upon our record-book.

E. J. DAVIS, Chairman.

FREDERIC KIRGIS, Secretary.

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Reserve, Re-Insurance (Fire)	3,526,043.41
Reserve, Re-Insurance (Inland)	113,936.30
Reserve, Unpaid Losses (Fire)	445,501.38
Reserve, Unpaid Losses (Inland)	110,052.36
Other Claims	215,344.35
Net Surplus	5,661,070.57
Total Assets	\$14,071,948.37
Surplus as to Policy-Holders,	\$9,661,070.57

LOSSES PAID IN EIGHTY-THREE YEARS:

**\$90,931,965.36**

WM. B. CLARK, President

W. H. KING, Secretary

E. O. WEEKS, Vice-Pres't

A. C. ADAMS, HENRY E. REES, Assistant Secretaries.

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Manhattan Island is now over-crowded, but when the circle was enlarged recently the opportunities were extended, and now there is just as good an opportunity to repeat what has been done in past years, especially now that the great river is being bridged and tunneled—bringing Brooklyn and Kings County as close to New York City Hall as many of the most valuable sections of Manhattan Island. Since the consolidation of New York and Brooklyn, with increased facilities of rapid transit, the immense tide of increased population has turned Brooklynward, because it is only in that direction that New York can grow—that is the keynote to the situation. The influx of people into Brooklyn is so great as to severely tax Brooklyn Bridge—as a result new bridges are being built (one of which is nearly completed) and tunnels dug beneath the East River. Not only is this the only direction in which New York can grow, but property in old New York City, the same distance from City Hall, would cost 20 to 40 times the money—note that point carefully, it is absolutely true.

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It is our business to study conditions existing or possible in the various cities of the United States, and we have aided in the development of 25 different cities. After 12 years' careful study in New York without purchasing, in 1898 we saw the trend of affairs, and before the consolidation of New York and Brooklyn we bought over 1,500 acres of the choicest land in Brooklyn, and which is now in the heart of that Borough. This land is only 3 1/2 miles from Brooklyn Bridge and only 35 minutes from New York City Hall. We have over \$2,000,000 invested in this land and are making it one of the most beautiful spots of New York. The growth of the city, together with our improvements, have increased the value of the property over 25 per cent. since a year ago, and we feel so sure that the increase will continue, that we think there is no risk in guaranteeing a 20 per cent. increase for the next year.

## EXAMPLES

Lot on corner 146th Street and 3d Avenue, New York City, worth in 1881 \$1,500, sold in spring of 1901 for \$70,000 to Henry Lewis Morris. His grandfather sold it for \$155 in 1853.

Lot on 80th Street, opposite Central Park, sold in 1850 for \$500, in 1901 brought a price that showed an increase of \$500 every sixty days from 1850 to 1901. Authority, Real Estate Editor, New York Sun.

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Our property is improved in exact accordance with City Specifications. Streets 60, 80 and 100 feet wide, built to city grade, bordered on each side by 5 feet granite sidewalks, flower beds, trees and shrubbery, city water, gas, etc., all at our expense. For \$10 down and \$1.50 per week, or \$6 per month, we sell you a regular New York City lot, subject to the following guarantees from us:

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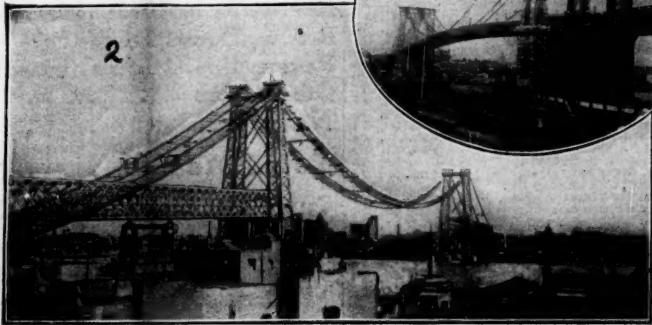
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